

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1821.

[VOL. V.

From the British Review.

Extracts from a Review of "Memoirs of the Life of the Right Honourable William Pitt." By George Tomline, D. D. F. R. S. Lord Bishop of Winchester. 2 vols. 4to. Murray. London, 1821.

THE work before us has very peculiar claims to attention, in reference to the relation in which the writer stood to the subject of his memoirs. He directed his first studies, and received his last words; and during the busy and pregnant interval between these extremes, he seems never to have been lost sight of by his great pupil, who appears to have preserved towards him, through life, an undeviating friendship, and to have honoured him with his personal confidence. It is beyond dispute, therefore, that of all the late Mr. Pitt's contemporaries, the present Bishop of Winchester has the best claim to become his biographer. Of his lordship's general abilities the world has had convincing proofs; nor do we see any thing in his situation, or character, or in the complexion of the work, that ought to move a candid judgment to suspect his testimony. If it be said that there is a colouring of partiality in the account of Mr. Pitt's early proficiency in academical learning, and certainly very wonderful things are related of him in this respect, let it be considered that those parts of his history, which are too notorious to be questioned, are equally wonderful—his whole life was wonderful. That a young man, not having yet accomplished his five-and-twentieth year, should, at a time of great national embarrassment, have taken upon his shoulders the burden of this great polity, singly opposed to the most accomplished orators, and most exercised statesmen, of this or any other age of the world, with a great majority

in Parliament on their side—that with a mixture of dexterity and firmness, promptitude and caution, courage and moderation, so combined, that it was impossible to say which quality prevailed most in his character, he should, at this immature period of his life, have fearlessly entered upon the responsible charge of extricating the country from a long course of mal-administration, which had plunged her in the deepest financial difficulties, and a situation little short of disgrace—that his performances should have responded to the greatness of his undertaking—that he should have baffled opposition, conquered difficulty, and redeemed disgrace, almost in the first onset of his career, and, finally, fixed the column of his power on the pedestal of public opinion, without a single sacrifice to vulgar applause—are facts that would only appear more wonderful than they are, were we not to suppose the boyhood of such a man to have been marked by signs of portentous promise.

It is a circumstance as important as it is interesting, to have the early manifestations of such a mind related by the superintendent of its juvenile studies. The case is rare of a tutor's living through the manhood, and enjoying the friendship and familiarity to the last, of a pupil so illustrious—of awaking, prompting, and preparing his genius—of ushering him into life—of leading his young hero from his gymnastic and domestic exercitations into the dust of the camp and the plain, glittering in the panoply of his attainments—of standing in full view of his exploits—of retiring with him after the field has been won, and wiping the moisture from his brow—of witnessing his natural greatness in his hours of privacy and recreation—of contemplating the fruits of experience as they

ripened in his mind, to the season of their mellowest maturity—and, at length, of being present at that scene when the soul, separated from all external support, exhibits the nakedness of its real worth. From one so furnished for the task we look for information of a more interesting kind than that which is contained in the volumes before us; and it is with great pleasure we learn that the remaining part of the work will bring us to a nearer view of this unrivalled statesman, so as to let us see what was the residuum of the man, stripped of the trappings of office, and relieved from the burden of his own greatness, in the careless modes of private life, and ordinary intercourse. Independently, indeed, of our curiosity on this subject, one cannot but have pity on a human being living under so severe and relentless a requisition upon his powers, solaced by no domestic sympathies, and with so few intervals for repairing the waste of his energies. We have, therefore, the greater pleasure in learning, that those few intervals were intervals of vivacity and good humour, in which friendship had its full dues, and little children were the playmates of the prime minister.

We incline to think that the Bishop has done wisely in determining to conclude Mr. Pitt's political and public life before he relates to us such particulars of his private intercourse, habits, and manners, as have fallen within his observation. Every step we take in the narrative of that astonishing career of intellectual exertion which was run by this great character, tends to inflame our curiosity to see his mind in its undress. The longer the eye has been dazzled with brilliancy, the more welcome is the shade; and the longer the look has been strained upwards, the more pleasantly does it repose on the level prospect of the sprightly meadows and verdant plains of familiar scenery. Among the distinctions of Mr. Pitt, we contemplate it as the chief, that his private life will bear this inspection. The case is rare, and, therefore, the more deserving of admiration. It is the great infelicity of man's variable composition, that great genius usu-

ally pursues a course that leaves it doubtful, whether posterity, in balancing the account with it, has a surplus or deficiency. In the settlement with Mr. Pitt's memory, we have only to compute our gains: his very debts, which were paid by the public, were in truth our own. To indemnify the estate of a man for the entire abstraction of his mind from his own concerns, and the simple dedication of his entire self to the public, no part of whose private fortune was wasted by excess or extravagance, but whose personal interests were wholly absorbed in his patriotism, while the correctness of his moral example was the only point of his character on which his profligate enemies could even exercise their wit, was in effect only to pay a price for that which was above all price, and to purchase, for a small salvage, the only means by which the vessel of the state could be saved from destruction. Mr. Pitt did much, very much, in his life; but he has done much also in his death. If we look to the operative continuance of his principles after his death, scarcely any man has lived to greater purpose. It is a great thing to say that, for twenty years and upwards, this one man “ruled the wilderness of free minds,” with almost unbounded authority, by dint of mind alone—that he “wielded at will this fierce democracie,” without the favour of the populace, by the irresistible conviction of his virtue and his vigour: but that, embodied in his principles, he should be the prime minister after his death; that those who had opposed him through life should have felt themselves, as his immediate successors, constrained, by a paramount necessity, to tread in his steps; that successive administrations, by persevering in the course marked out by him, should have carried us to triumphs that seemed impossible; that the counsels of a new reign, of a prince who, ere he felt what it was to govern, was perfectly hostile to his measures, should, by the very stress of their exigency and preservative efficacy, be drawn into the adoption of them—are facts which we dare assert to be true, and which, we dare further affirm, have no parallel in the history of empires or of man.

In reading the Bishop's account of the education, studies, and early habits of Mr. Pitt, we cannot help remarking, that it is but just to suppose that a certain serious part of the system of his mental culture may have operated to have given him that diligence and exactness in the conduct of business which gained him in so remarkable a degree the confidence of the public; and was, in fact, one of the principal grounds of that involuntary predilection by which, in the midst of all the noisy popularity which accompanied the walk of his great opponent, Mr. Fox, he held, as by a charm, the understanding and rational voice of the country. We learn from his right reverend biographer that he read and studied the Scriptures with peculiar attention, and was regular in his attendance at chapel; and we know that, however by the force of an overwhelming weight of public business, the sentiments and principles first nurtured in his mind by the habits alluded to, may have been driven from his thoughts, they did, in fact, meet him again when he stood most in need of them, and cast a gleam of holy comfort upon the last moments of his existence. A principle so active at the commencement and conclusion of life could not be entirely dormant during the course of it; accordingly, we find Mr. Pitt, in every discussion in which the interests of religion, or the dignity of eternal truth, or the moral ends of social institutions, came directly or incidentally under consideration, invariably taking his stand at that post where every Christian is bound to keep watch and ward. His whole political life bore the impression of his early culture; and transcendent as were his talents for business, and his powers of eloquence, it was evident that his remarkable hold of the public opinion was in no small degree owing to the influence of his private worth. The characters opposed to him could bear no comparison with him in this respect. Mr. Fox had some kindly qualities, and was good-humoured to his eulogists and flatterers, but his virtues were such as required neither sacrifice nor self-control; in a moral view his example

was extremely pernicious, and society owed him nothing as a man or as a Christian: Mr. Sheridan was a man of depraved manners and gross addictions; his extraordinary talents corruscated round his party with short and intermittent flashes, but his character was like a spell about it that helped to perpetuate its ill success. It did not seem that either of these eminent persons loved their country enough to feel the importance of its mind and character; they insulted its institutions by their examples, and appeared ready to hazard all in the desperate game of their party politics. Of party they were the champions, and to party they were the martyrs, for neither the prince nor the people would trust them; and, while clamour followed at their heels, confidence and esteem were crowning their rival. Mr. Pitt was not the "Man of the People," but he was the man *for* the people. He had their homage—his opponents had their huzzas; his popularity was anchored deep in the mind of the country—that of his political rivals floated on the stormy surface of passion and delusion. In a country so capable as England of understanding and appreciating public men, and so full of a certain sagacity in affairs, the fruit of experience, practical efficiency in the serious business of government, must be the recommendation of her statesmen; for serious business we look for sober men, and, whatever vain distinctions the philosopher may make between public and private principle, the honest vulgar know much better; they will not believe themselves safe under an administration the elements of which are morally unsound.

Mr. Pitt's mind took its first infusion of political principle from a man remarkable for his stern independence of thinking—from one who, for a course of years, was seated on a loftier eminence of mental command over his contemporaries than any statesman that had gone before him: for, of Lord Chatham, it is not too much to say, that his superiority to the men of his time was such, and so irresistible the combination of his eloquence, his character, his manner, his voice, his coun-

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tenance, that every thing was his by challenge, by right, and by surrender, which others gain by persuasion, by compromise, and by concession. His son early imbibed from him the same rudiments of greatness; and the remarkable difference between his first access to power and that of his great rivals, Mr. Burke, Mr. Fox, and Mr. Sheridan, was this, that *they were introduced, he came alone and unattended*: he entered at once into conflict with those men of great stature, with his single staff, against their spears, which were like weavers' beams; nor was there any one to bear a shield before him, or herald to proclaim his approach. His father's name was rather of detriment than advantage to him; it placed him at once under a comparison which would have disparaged any powers but his; and, as if all things conspired to crush him under the weight of premature success and sudden responsibility, he stood, at five-and-twenty, the single column on which the fate of the empire reposed, with the ground trembling beneath him, and the elements taging around him.

Mr. Burke's youth was a season of preparation, and the mediocrity of his fortune saved him from a premature trial of his strength. The costly apparatus of his great intellect was all ready for use and application before he came forth into public life; it is true he merited and commanded patronage; but it is true that he obtained it; great as were his powers they were enlisted in the cause of party; and, even after they came out in all the dignity and effulgence of their own peculiar lustre, they enlightened, but they did not lead; they pointed out the rocks and the shallows, but they did not steer the vessel. The youth of Mr. Fox was a long season of irresponsible exertion; to overthrow the power that first brought him into notice and into action, in the sunshine of which he first grew and expanded, was from the time he discovered its weakness and his own strength, the employment of all his energies. This lasted through a course of years, ending in a victory which he first disgraced by a coalition with his adversary, and then lost by

his ill use of the power it gave him.—By the sentence of his sovereign, or, as some would say, of the great and intelligent public, perhaps by their joint decree, he was condemned to be a "brilliant debater," the most brilliant, indeed, that the world ever produced, for the rest of his life; save some short intervals, in which little was done to distinguish him, and what was best done, was done most in imitation of his much calumniated rival, as if to bear the strongest testimony to the ascendancy of that rival, and to justify the choice which had decided their fortunes. Of Mr. Sheridan, who, from a vortex of festivity, folly, and ineptitude, from a course of shifts and difficulties, want and waste, negligence and distress, was suddenly introduced into the great council of the nation, it would argue much ignorance, or prejudice, not to admit the prodigious natural powers. But he was altogether the son and disciple of faction, a determined party-man, and in general pledged "jurare in verba magistri." His best exertions, too, were characterised by art and contrivance, and studied effect; the odour of the theatre accompanied them, and a spurious splendour invested them. In his life was practically evinced the necessity of a moral substratum to support the efforts of genius, and to give them their worth and efficacy. His triumphs were fugitive; and even the gratitude, which his occasional displays of patriotism inspired, never mellowed into national esteem. He was incapable of fixing his ascendancy, or of confirming his authority, or of accumulating favour; his course was dazzling, vibrating, and discontinuous; as bright in the morning as in the meridian of his life; till in conclusion he sunk into a sort of twilight in which he was scarcely discernible from the mass, and in which the shadows of his departed glory beckoned him to his grave. Mr. Pitt entered at once upon his great trial before the public, and came out of it with the sentence of mankind in his favour. Every thing in the condition of the state required renovation and repair, and his first task was the most unpopular imaginable—that of restoring the revenue by a vast addition to

the public burdens. A quick succession of difficulties, such as would have overwhelmed any other man of mature age and experience, served only to draw out the capabilities of his young mind, and to place him upon a par with each exigency as it arose. He scarcely divided his responsibility with others, so much was each great measure notoriously his own, and so thoroughly did he develope and embrace all its political bearings. But he had not only to digest, but to defend every procedure against an irritated and determined opposition, combining their talents to sift and expose it; and capable, by their great ingenuity, eloquence, and experience, of putting it to the severest tests. In all these contests, however, it was manifest to the world, that Mr. Pitt stood upon a ground from which nothing could remove him—a familiar business-like acquaintance with his whole subject, in all its details, in all its relations, and in all its facts.— Every thing was subordinate to this truth and accuracy of tact—this precision and felicity in the handling of his subject; so that his speeches, full and flowing, and argumentative as they were, produced satisfaction without satiety, and delight without the dissipation of thought. There was no instance of the House expressing weariness or impatience under any demand made upon its time by his treatment of the most extensive subjects. From the first moment to the last of his political career, the tide of his eloquence was observed to be always full without overflowing, “magna non nimia, plena non tumida, laeta non luxuriosa;” the plenitude of his first years, neither needed expansion, nor suffered diminution; whatever was the level of his subject, to that his mind rose, and there it stopped. A certain high-minded disinterestedness of character was wrought into his manner, and transpired in his lofty declamation; but that which was in others, the evident effect of art and study, was too easily produced, and too much in harmony with the virtuous tone of his behaviour in public and in private, to be suspected. As he made no sacrifices to temporary effect, but kept himself at an altitude above the

atmosphere in which vulgar ambition inhales the breeze of popular favour, he was thoroughly credited in all he advanced; and, perhaps, there never existed an orator, with such powers of expression, whose exertions of them have been less accompanied by the suspicion of his abusing them to selfish purposes. But however true to the question, however faithful to his subject, Mr. Pitt never failed to adorn it with the treasures of his chastised imagination. We have still sounding in our ears his perfect tones, his rich and rounded diction, his continuous flow, his volume, his vigour, his distinctness, his perspicuity, his copiousness, his ease, his grace, which made it an easy thing to follow his luminous tract through all the variety of his details and expositions, and all the mazes of his most expanded arguments.

(To be continued.)

Abstract of the Proceedings of a Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, June 20th, 21st, and 22d, A. D. 1821.

(Continued from page 277, and concluded.)

THE REV. DR. DAVIS, chairman of the committee on the state of the Church, made a report, which, after being read by paragraphs, and amended as follows, was accepted:—

The committee on the state of the Church respectfully report, that the lateness of their appointment, and the short space allowed them for deliberation, do not permit them to perform their duties in a manner conformable to their own wishes, or to the expectations of the Convention.

An abstract of the parochial documents submitted to them, forms the principal portion of the report which they are about to make. This, together with the abstract published by the last Convention, will, they believe, exhibit an accurate view of the condition of that portion of the diocese to which they refer.

The committee, however, take the liberty of recommending to the attention of the Convention, two or three

subjects, which, although not necessarily arising from the papers submitted to them, are, in their judgment, intimately connected with the welfare of the Church. The want of time will permit them to give only a hasty sketch of their views.

Among the evils to which the authority of the Convention may possibly apply a partial remedy, *they present the scanty and precarious support provided for the rectors of parishes, as one which calls for the interposition of this body.* Subscriptions they consider as objectionable on many grounds. Instead of this mode of support, which is certainly the cause of the frequent removals of rectors, they request the Convention to recommend to the several vestries of the diocese, the adoption of a different plan. In the city of Baltimore, and in some other places, the pews of the churches have been sold to the parishioners, subject to certain rents; and the holders considering them as property acquired by purchase, have, hitherto, very generally paid the rents reserved. In two or three other parishes, the pews, though never sold, are rented from year to year, and have never failed to yield a tolerable support. If the plan of pew rent be adopted, the committee confidently expect more punctual payments, and a more permanent maintenance than have yet been experienced by the clergy. It is not feared that much opposition will be made by any member of the Church, to a change recommended by a solemn vote of the Convention. The present mode of raising support having been tested for half a century, is universally acknowledged to be inadequate and inefficient.

The committee also beg leave to recommend, that this Convention adopt the practice which prevails in most of the dioceses in the United States, of electing, at each meeting, delegates to the General Convention, who may hold themselves in readiness to attend special calls of that body during the ensuing year.

The committee are compelled to express their strong regret at discovering so general a neglect, throughout the diocese, of the establishment of parochial

libraries. This measure they believe to be of vast importance to the prosperity of the Church. They, therefore, request the Convention to enforce the order passed last year, and earnestly recommend to all rectors and vestrymen to exert themselves in effecting so desirable an object.

The committee further report, that there prevails a great want of uniformity and regularity in the mode of granting testimonials and credentials to lay-delegates, from which disappointments and other inconveniences result. Of the evil which they have in view the present session has afforded many instances. It is, therefore, recommended, that each parish and church in the diocese be requested to appoint, annually, a register and wardens; and that in future no delegate be permitted to take a seat in Convention, unless he produce a certificate, signed by the rector or a warden, to the following effect, viz.—

This is to certify, that _____ has been duly appointed by the vestry of _____ parish or church, in _____ county, a delegate to represent the said parish in the next Convention of the Protestant Episcopal Church of Maryland; as witness my hand, this _____ day of

Anno Domini 18

A. B. Register or Warden.

And it is further recommended, that the Convention direct the standing committee to furnish each candidate for holy orders with a printed copy of all the testimonials which the Canons of the Church require him to exhibit to that body or to the Bishop.

The committee offer the following abstract of the statements made by the vestries to the Convention:—

St. Peter's parish, Talbot, has three houses for divine worship. Christ Church, in Eaton, is a commodious house, and in good repair. The worthy pastor has lately effected the establishment of a new congregation, in a remote corner of the parish, where religious worship is faithfully attended. There are in the parish about eighty families. The salary of the rector, arising from pew rents and a small fund at interest, amounts to about \$600.

Coventry parish, Somerset county, has two churches in good repair, a new chapel nearly completed, and the aspect of the congregations encouraging.

St. John's parish, Prince George's and Charles's counties, has a church and chapel in good repair. The glebe has been sold, the proceeds of which are not yet invested. The salary of the minister, raised by voluntary subscription, amounts to about \$700.

Trinity Church, Prince George's county, has a frame church, which requires, and will probably soon receive, both enlargement and repair. The present engagement of the vestry with the minister is to afford him \$750 for the current six months.

— *parish, Kent-Island,* has a glebe of more than 150 acres of excellent land, which is unprofitable through neglect. The church is almost in ruins, although from twenty to thirty church families remain on the island. Should a clergyman be willing to take the charge of a school, and live upon the glebe, it is not doubted but that he would obtain a comfortable support. The disposition of the people appears favourable to the re-establishment of the church.

All-Saints parish, Calvert county; a sum of money has lately been raised to repair the church, which, it is believed, will be effected in the course of this summer. The salary of the rector is about \$800, received from the voluntary contributions of the congregation alone. A Bible Society has been organized by the members of this church in conjunction with Christ Church. The prospects of the parish are encouraging.

St. James's parish, Anne-Arundel, has an old brick church in tolerably good repair, and a comfortable parsonage with 60 acres of land. The salary of the rector is \$800, of which \$150 are the proceeds of a permanent fund, the residue voluntary contribution.

Havre-de-Grace parish, Harford, has a commodious church not entirely finished. The funds consist of pew rents and voluntary contributions. The salary of the rector from this parish is \$200.

St. Paul's Church, Sharpsburgh; a

new and commodious stone building, not entirely finished. Funds are derived from voluntary contributions of the congregation, which is of respectable size. The Rev. Benjamin Allen, of Virginia, occasionally officiates as rector. This congregation has a small parochial library and a tract society.

All-Saints parish, Frederick county; the church has been increased to double its former size, and the sale and rent of pews has furnished a fund of \$1200 as a salary for the rector. By the will of Dr. Potts, a sum has been given to aid in the purchase of a parsonage, and the affairs of the parish present a most flattering prospect.

Emanuel parish, Alleghany county, has been without a minister for a number of years, and is now without a vestry. There are no funds belonging to the parish, and nothing appears to justify a hope that the congregation will at any early period be provided with a rector.

St. John's Church, Georgetown. The lay delegate reports, that this parish has a convenient brick church, which has lately been repaired at the expense of \$500. The congregation is increasing, and the parish presents in every view a flourishing appearance. Rector's salary \$1000.

Christ Church, Georgetown; the lay-delegate reports, that the church is new and in good repair, and that a small debt occasioned by its erection is in a fair way to be discharged soon. Nearly all the pews are sold. Number of families about one hundred and thirty. Rector's salary not stated.

Dorchester parish, Dorchester county. The vestry report that they have a brick church and a wooden chapel, both in tolerable repair. They have neither funds nor glebe. They have the occasional services of the Rev. Mr. Weller. After having been for many years in a disorganized state, they have at length reorganized themselves and sent a delegate to this Convention. They state their desire to have a minister in their own parish.

St. George's parish, Harford county. The register reports, that the parish has a large brick church and a brick vestry house; \$700 have been expended in repairs upon them, but

they are still in a bad condition. The parish has a glebe, which yields \$182 per annum. This, with an additional sum raised by subscription, forms the minister's salary, the whole amount of which is \$450. Number of families about thirty.

Zion Church, Frederick county. No material change in the state of the parish. The Rev. Mr. Armstrong having departed for Europe, was succeeded by the Rev. Mr. Wall.

St. John's parish, in Baltimore and Harford counties. There is in said parish one old brick church in a state of dilapidation—and a small new stone church at the distance of about four miles, where the service is performed once a fortnight. There is also a glebe of 350 acres, at present rented for \$190 per annum. A subscription of \$160, together with the before mentioned sum, constitute the rector's salary.

St. Margaret's, Westminster parish. This parish has had no clergyman for several years, but its vestry have so improved the property of the church, that it will probably receive \$600 per annum from stock in the Farmers' Bank. Seven hundred dollars have lately been expended in putting in good repair a chapel in the upper part of the parish. The old church, near the banks of the Severn, which was consumed by fire about eighteen years ago, has never been rebuilt, and the number of church families in the neighbourhood not much exceeding twenty; there are no other means by which it can be rebuilt, than the appropriation for about two years of the annual income of the parish to that purpose.

Shrewsbury parish, Kent county. In this parish there is a large church in tolerable repair, and a chapel in a state of decay. The rector officiates in an academy at the head of Chester, and in a Presbyterian meeting-house long since abandoned by the society, which is now become extinct, and to which it belonged. The temporalities of the parish have been sadly neglected or mismanaged; it has neither glebe nor funds of any description. The salary of the rector, amounting to \$500, arises wholly from voluntary contributions.

Prince George's parish, Montgomery county. A new church is commenced in Rockville, which will probably be finished this year. There is a small unprofitable glebe of about 80 acres. The salary of the rector arises from voluntary contributions.

St. Bartholomew's parish, Montgomery county, has one good stone church, the salary depending upon contributions, but the condition of the parish esteemed flourishing, and the church not sufficiently capacious.

King and Queen parish, St. Mary's county, contains a brick church in tolerable repair, and a chapel in decay. They have neither glebe nor funds, and are considerably perplexed with a debt contracted in repairing the church. They have been for some time without a minister, but they have reasonable grounds for the devout hope of being soon in a better condition.

St. Paul's parish, Queen Anne's, has neither glebe nor funds, a church in tolerable repair, and a congregation considerably large and apparently devout.

St. Peter's parish, Kent county, has an excellent chapel and large congregation, but the parish church is in a state of hopeless dilapidation. The support of the rector is from voluntary contributions, by which the parish have also been enabled to defray a large expense incurred in the repairs of the chapel.

Christ Church, St. John's parish, Harford, has a good stone building—congregation consists of between thirty and forty families, who support their minister by voluntary contributions added to the rent of the glebe lands.

The following gentlemen were chosen Delegates to the General Convention:—The Rev. William Wickes, the Rev. Samuel C. Stratton, the Rev. John P. K. Henshaw, the Rev. William E. Wyatt, D. D. the Honourable John C. Herbert, Francis S. Key, Esq. Tench Tilghman, Esq. William Done, Esq.

The following sums were reported as received from the several parishes—
For the Bishop's Expenses, \$376 34
Deputies' Fund, 141 00
Incidental Expenses, 98 00

Resolved, that the members of the Convention be required to bring with them to the next Convention, \$1 from each parish in the state, for defraying the expense of the several publications ordered by this Convention.

The committee appointed at the last Convention, on the travelling expenses of the standing committee, made the following report, which was accepted:

Resolved, That it is expedient that the treasurer of this Convention, after employing as much of the deputies' fund as is necessary for its original purpose, be directed to appropriate the balance in his hands, to defray the travelling expenses of the standing committee.

Resolved, That the thanks of this Convention be presented to the Right Rev. President, and the Rev. Secretaries, for their services rendered this body.

The business of the Convention being then accomplished, the Bishop declared his approbation of the manner in which it had been transacted; and his great satisfaction in the harmony which had so apparently prevailed. Among other remarks, he took occasion to express his wish, that the clergy of this diocese would conform at the opening of Conventions to the ancient and decorous usage of the Church, in respect of the appearance of clergymen in their robes, upon all occasions of public religious solemnity. The Convention having then united in singing the 100th Psalm, the closing act of devotion was conducted by the Rev. Mr. Hubbard; after which the Bishop declared the Convention adjourned, and dismissed them with the Apostolical blessing.

A list of parishes and clergy in the diocese, attached to the Journal of the above Convention, contains 67 parishes, and the names of 44 clergymen.

The following is an Appendix to the Journal of the above Convention:—

Abstract of the Journals of the Standing Committee of the Diocese of Maryland, commencing A. D. 1815.

[The publication of this abstract is in compliance with the following resolution of this Convention:—

VOL. V.

On motion, *Resolved*, That an abstract of the minutes of the standing committee be uniformly published on the Journals of this Convention, and that the abstract on the Journal of the present Convention shall embrace the proceedings of several years past.]

It appears from the journal of the standing committee, since the year 1815, inclusive, that three gentlemen have received the testimonials of said committee, in favour of their consecration, to the office of Bishop, viz. the Rev. Dr. John Croes, for the diocese of New-Jersey; the Rev. Dr. Nathaniel Bowen, for the diocese of South-Carolina; and the Rev. Dr. Thomas C. Brownell, for the diocese of Connecticut. It appears also, that during the same period, nineteen gentlemen have been recommended to the Bishop, in order to being received as candidates for the ministry in this diocese; sixteen have received canonical testimonials in favour of their admission to the holy order of Deacons; seventeen for admission to the holy order of Priests; that two gentlemen ordained in a foreign country have removed to this diocese; and that three who had applied to be received as candidates, and one who had applied for testimonials, have been required to undergo a longer probation.

It is the melancholy office of the journalists also to record that four gentlemen ordained in this diocese, and one of those enumerated as from a foreign country, have, during the same period, been the subjects of Ecclesiastical discipline. George Dashiell, George Handy, and William Gibson, formerly presbyters; and Alfred Dashiell, formerly a deacon, having been degraded from their ministerial character and office; and George Williams being forbidden the further exercise of its functions in this diocese.

It appears from the journal of the standing committee, that in consequence of various reports, long and widely circulated, George Dashiell was presented for trial by the standing committee of the diocese, according to the Canons of that Church to which he had voluntarily become amenable, being accused of "scandalous, immoral,

and obscene conduct upon several occasions.

Baltimore, December 8th, 1815.

At the time and place appointed for the investigation, prayers adapted to the occasion having been offered up, the Rev. George Dashiell was informed that the standing committee were prepared to enter upon his business. Mr. C. Worthington, Mr. A. Worthington, Mr. S. Hollingsworth, Mr. F. Hollingsworth, Mr. J. Cheston, the Rev. J. Armstrong, and the Rev. Mr. Wickes, appeared as witnesses. Depositions from Mrs. Schroeder, Mrs. Stansbury, Mary Logan, Anne Steele, and Eliza Bartol, were laid upon the table. A highly respectable lady of Baltimore informed the committee, by her husband, that she also was ready to offer her allegations when they would receive them.

The committee received a communication from the Right Rev. T. I. Clagget, Bishop of Maryland, informing that the Rev. George Dashiell, had by letter, declared to him that "he found himself under the painful necessity of renouncing his connexion with the Episcopal Church—he (G. Dashiell) acknowledges this to be a step which he deprecates, yet rather than continue to be an object of the fell malice of those who have usurped its authority, he prefers having no connexion with it."

Several communications then passed between the Rev. George Dashiell and the standing committee, when the former having persisted in refusing to appear and answer to the charges brought against him, although he had appeared in person or by counsel, when some of the above depositions were taken, under the solemnity of an oath, the standing committee unanimously adjudged the said George Dashiell to be guilty of contumacy, and subjected to all the penalties imposed by the 28th Canon. During six months which then elapsed, it was yet in the power of the said George Dashiell to escape this sentence, and to demand a public trial, wherein it was his privilege to be heard by counsel. He continuing to decline an investigation, the sentence was canonically and solemnly pronounced upon

him by the Right Rev. Bishop Clagget, in virtue of which degradation, he effectually and for ever forfeited all clerical and ministerial office, functions, and privileges.

Baltimore, October 22d, 1819.

The standing committee read a letter from the Right Rev. Bishop Kemp, accompanied by several documents relating to the Rev. George Williams, ordained in Scotland, upon which, acting as the Bishop's council of advice, they recommended the investigation of several charges contained in the documents against said George Williams. This matter resulted in the withdrawing from Mr. Williams his license to perform clerical functions, agreeably to the provisions of the 9th Canon of the Church of Maryland.

Baltimore, June 9th, 1819.

The standing committee having received a letter through their President, the Rev. Dr. Davis, from the Rev. George D. S. Handy, stating that he had ceased to be a member of the Protestant Episcopal Church, and had attached himself to a society under the title of the *Evangelical Episcopal Church*, established by the aforesaid George Dashiell, since his degradation from the ministry—and a communication, similar in effect, having been made to the standing committee, on the 20th June, 1821, respecting the Rev. Alfred Dashiell, who had been re-ordained by said George Dashiell—and a communication, similar in effect, as it respects a renunciation of connexion with the Protestant Episcopal Church, having been received through the Bishop, on the 1st of June, 1820, from the Rev. William Gibson, who had been tried in January, 1819, and suspended from the exercise of the ministry, for intemperance—it may suffice to mention concerning these three gentlemen, that sentence of degradation was pronounced upon them all by the Right Rev. Bishop Kemp, according to the 2d Canon of the General Convention of 1817, for such cases provided.

By order of the Convention,
WILLIAM E. WYATT,
Secretary Standing Committee.
Baltimore, July 3d, 1821.

Martyrdom of Dr. Taylor.

(From Winter Nights, or Fireside
Lucubrations.)

DR. TAYLOR, the parson of Hadleigh, in 1555, suffered martyrdom for his opposition to the errors of Popery, and his steady adherence to the doctrines of the reformation.

"It was not to be expected, therefore, that when the bigoted Mary ascended the throne of these realms, a man so gifted, and, at the same time, so popular, as was Dr. Taylor, should long escape the arm of persecution. Scarcely, indeed, had this sanguinary woman commenced her reign, when an attempt was made to celebrate mass by force in the parish church of Hadleigh; and, in endeavouring to resist this profanation, which was planned and conducted by two of his parishioners, named Foster and Clerke, assisted by one Averth, rector of Aldham, whom they had hired for the purpose, Dr. Taylor became, of course, obnoxious to the ruling powers, an event no doubt foreseen and calculated upon by the instigators of the mischief.

"This judgment was accordingly pronounced at a fourth conference on the 28th of the same month, the Bishops of Winchester, Norwich, London, Salisbury, and Durham, being present; when, on the Doctor again declining to submit himself to the Roman Pontiff, he was condemned to death, and the day following removed to the Poultry Counter. Here, on the 4th of February, he was visited by Bonner, Bishop of London, who, attended by his chaplain and the necessary officers, came to degrade him.—Refusing, however, to comply with this ceremony, which consisted in his putting on the vestures or mass-garments, he was compelled to submit by force; and, when the Bishop, as usual, closed this disgusting mummery with his curse, Taylor nobly replied, Though you do curse me, yet God doth bless me. I have the witness of my conscience that ye have done me wrong and violence, and yet I pray God, if it be his will, forgive you."

The sentence was executed at Aldham Common, near to Hadleigh, and his death is thus recorded:—

"When he had finished his devotions, he went to the stake, kissed it, and, placing himself in the pitch-barrel which had been prepared for him, he stood upright therein, with his back against the stake, his hands folded together, his eyes lifted to heaven, and his mind absorbed in continual prayer.

"They now bound him with chains, and the sheriff, calling to one Richard Doningham, a butcher, ordered him to set up the faggots; but he declined it, alleging that he was lame, and unable to lift a faggot; and, though threatened with imprisonment if he continued to hesitate, he steadily and fearlessly refused to comply.

"The sheriff was therefore obliged to look elsewhere, and at length pitched upon four men perhaps better calculated than any other for the office they were destined to perform; namely, one Mullein, of Kersey, a man, says Fox, fit to be a hangman; Soyce, whom we have formerly mentioned, and who was notorious as a drunkard; Warwick, who had been deprived of one of his ears for sedition; and Robert King, a man of loose character, and who had come hither with a quantity of gunpowder, which, whether it were intended to shorten or increase the torments of the sufferer, can alone be known to him from whom no secrets are concealed.

"While these men were diligently, and, it is to be apprehended, cheerfully employed in piling up their wood, Warwick wantonly and cruelly threw a faggot at the Doctor, which hit him on the head, and likewise cut his face, so that the blood ran copiously down—an act of savage ferocity, which merely drew from their victim this mild reproof—'Oh, friend, I have harm enough, what need of that.' Nor were these diabolical insults confined to those among them of the lowest rank; for when this blessed martyr was saying the psalm *Miserere* in English, Sir John Shelton, who was standing by, struck him on the lips, exclaiming, at the same time, 'Ye knave, speak Latin, or I will make thee.'

"They at length set fire to the faggots; when Dr. Taylor, holding up both his hands, called upon his God, and said,

‘Merciful Father of heaven, for Jesus Christ my Saviour’s sake, receive my soul into thy hands.’ In this attitude he continued, without either crying or moving, until Soyce striking him forcibly on the head with his halbert, his brains fell out, and the corpse dropped down into the fire.”

Story of Eliza Rivers.

(From a Review of “the Favourite of Nature.”)

ELIZA RIVERS, the heroine of the tale, was an orphan; her parents died while she was yet an infant, and left her to the care of her paternal grandmother, her only surviving relative. Eliza was placed by Mrs. Rivers at a fashionable boarding school in the vicinity of London, from whence she returned with many brilliant and fashionable acquirements, but with an enthusiasm of disposition which she had never been taught to repress; and which the trite and homely observations of her grandmother were ill calculated to correct. At the deathbed of this loved relative, Eliza was first awoke to a sense of her imperfections. It was here that, “for the first time, she seriously reflected upon the manner in which nineteen years of her life had flitted like a dream away, and left her without one remembrance which she could wish to retain, to cheer her in her last hours.” She attended her grandmother with the most assiduous care, and watched over her with the most affectionate tenderness; but the inevitable hour was at hand, and Mrs. Rivers breathed her last.

Miss Rivers was now bereft of every relative. The estate on which she had resided with her grandmother became the property of the next male heir; and, with a fortune of £5000, she took up her residence with her guardian, Mr. Henley, the rector of Fairfield, who had a daughter, Louisa, about six years older than Eliza, and whose character exhibited the greatest contrast to her’s. Louisa was mild and reserved; she had learnt to repress her passions, and to guide her conduct by the precepts of religion, and the dictates of duty. A calm equanimity cha-

racterized her actions, and she kept on the “even tenor of her way,” doing all the good which her situation afforded her an opportunity of doing; and never evincing any of that restless, dissatisfied disposition, which generally marks a less regulated mind.

Louisa was not calculated to win the confidence of the ardent and impetuous Eliza, the child of enthusiasm and of excitement. She had, unfortunately, another friend and confidante, a Miss Brooke, a West-Indian heiress, who resided with her aunt, Lady Delville, in the neighbouring town of Belton. A correspondence between these two young ladies displays, most admirably, the particular qualities and temperament of each; and a letter of Louisa’s shows how much Eliza was mistaken when she accused her of coldness and insensibility.

Soon after Eliza had taken up her residence at Mr. Henley’s, Sir George Melmoth, the heir to her grandmother’s estate, came down to take possession of the property. Sir George was a good-humoured, unassuming young man, and was soon on good terms with all the families in the neighbourhood, whom he visited, and invited in return. A friend of Sir George’s, a Mr. Waldegrave, joined him soon after his arrival in the country. Sir George had described him to Eliza as a person who knew and was known by every body; and who would make a very good husband if he would leave off the ridiculous habit of pretending to fall in love with every woman to whom he was introduced. Miss Brooke, (who had known Waldegrave at Paris), on the contrary, announced him as the most interesting of men. It was at Sir George Melmoth’s that Eliza and Waldegrave first saw each other. As Waldegrave had great influence on the future fate of Eliza, we give the part which describes their meeting:—

“Eliza had many times in her life looked more winning, more endearing; but never did her beauty more forcibly display its distinguishing characteristic of dignified, almost majestic, loveliness than when she walked into Sir George Melmoth’s drawing-room.

“An indistinct feeling of something

approaching to humiliation, at being received as a guest in a house where she had so long resided with nearly the authority of a mistress, had given her an idea that, in making this visit, it would be necessary for her to maintain all her consequence. Her fine tall figure, more than usually erect, her Grecian expression of feature, grave, but marked with decided sense and intelligence, combining in her whole appearance, an object of the deepest interest and admiration ; it was thus that she first met the view of Mr. Waldegrave. The common introduction passed between them ; but she had scarcely observed him—other ideas had crowded upon her mind, a weight of indefinable sensation pressed upon a heart that beat responsive to the slightest touch of feeling."

"Whether it arose from her being slightly prejudiced against him, or that the report she had heard of him convinced her that Mr. Waldegrave *must* be, beyond redemption, the most egregious fop, a coxcomb, a dandy, or something equally ridiculous, that ever was known, she was certainly agreeably disappointed, in the first impression that his appearance made. To her extreme astonishment, his neck-cloth was tied in no uncommon manner. Apparently he did not indulge himself in the gratification of a pasteboard pillory ; and seemed to have retained a predilection for the power of using his head, by turning it in any direction that nature designed. The whole of his dress was as far removed from any thing that could be thought coxcombical, or affected, as could be well conceived. His whole deportment was, undoubtedly, that of the accomplished gentleman."

Mr. Waldegrave proved just the man to interest Eliza, and she found herself irresistibly charmed with his company. The *penchant* was mutual : but the charm was dissolved by the departure of the gentleman, with Sir George Melmoth. Eliza, perhaps, was not decidedly in love ; but she preferred Mr. Waldegrave before the rest of his sex, sufficiently to make her feel regret at his absence.

Soon after, the acquaintance with

Mr. Waldegrave was thus broken off, a serious indisposition rendered Mr. Henley unable to attend to the duties of his calling ; and a nephew, Mortimer Durand, came to officiate for his uncle, and to reside in the house. He saw Eliza, and loved. We cannot follow the tale, in the progress of this passion in Mortimer, and the transition from indifference to interest, to esteem, and at last to a passion, if not love, yet approaching so nearly to it in Eliza, that she mistook one sensation for the other, and became the affianced wife of Mortimer Durand. Here the novel becomes very interesting : the struggle between the feelings with which Mr. Waldegrave inspired Eliza, which she could not entirely subdue, and which are restored to almost their pristine vigour, by an accidental interview with the object of them, and the duty due to Mortimer ; who, with the piety of a Christian, and the ardour of pure affection, sought to lead her from earth to heaven ; to teach her the practice of virtue, and to render her as beautiful in mind, as she was perfect in form. After many struggles within herself, in which her secret inclinations for Waldegrave are encouraged by the injudicious counsels of Miss Brooke ; after many little disputes and reconciliations, in which the ardent love of Mortimer shines conspicuous, and is most tenderly and chastely depicted, Eliza departs for London, to spend a winter with Miss Brooke and Lady Delville ; and leaves Fairfield with a determination of writing to Mortimer an account of her change of sentiments, and a wish to dissolve their engagement. A letter which Louisa, unknown to Mortimer, addressed to her, in which she mentioned the reports that were prevalent in the village, relative to Eliza's attachment to Waldegrave ; and also the bad state of Mortimer's health, in terms of, what Miss Rivers deemed, reproach, afforded her an opportunity of putting her design in execution—she wrote to Mortimer, and rejected him !

In London, Waldegrave and Eliza soon met—they soon discover that they loved—and an interview, in which Mr. Waldegrave intended to take his final leave, and put himself out of the

reach of attractions which he could not with honour contemplate, ended in a mutual eclaircissement; and Eliza became the happiest of women, in the assurance of being the beloved of him who had made the first impression on her youthful fancy—who had first taught her that she had a heart.

Poor Eliza, however, was not doomed long to be happy. Her love was too ardent, too enthusiastic, too much centred in one object, to be met with equal ardour, after the first impulse was over, by the worldly-minded Waldegrave. She saw but one being whom she wished to please, or feared to disobey; he was all the world to her; and she sought not applause or approbation, except from him—for him.

“ Time and familiarity did for him what they very often do for ardent lovers. They opened his eyes; and then he saw Eliza’s sensibility no longer as an attraction, but as the bane of all attraction; the rock on which she wrecked her beauty, her talents, her capability of exciting a sensation wherever she went—of being the idol of a crowd—of being the fashion—in short, of being every thing that the most ambitious of her sex could desire.”

Mortimer was now revenged. She suffered from Waldegrave’s neglect the pangs which she had caused Durand to feel; and when business called Waldegrave from England, and he neglected writing to her, her anguish and distress were almost beyond her strength to bear.

She was now residing at Kensington, with a lady who had been her French governess. The death of her friend, Miss Brooke’s father, had placed that young lady in the possession of immense wealth. She was returned to Belton, with her aunt, Lady Delville, in order to arrange her affairs there, preparatory to returning to London, to open the ensuing winter season with éclat. Eliza would not return to Fairfield, where Mortimer, who loved her as such a woman wished to be loved—with the greatest ardour—was mourning her loss, and rapidly approaching “ that bourne from whence no traveller returns.” Thus situated, she took up her residence, during Waldegrave’s absence, at Kensington, as we have men-

tioned—looking forward to the period of his return, with hopes; yet fearing that return would not bring happiness to her.

Here, whilst lamenting the prolonged absence, and continued silence of Waldegrave, she received a letter from Louisa Henley, announcing the death of Mortimer; and enclosing an epistle from the latter to her, fraught with all the tenderness of affection—with all the piety of a rational and sincere Christian, who looks for his reward in another world, and considers the privations and disappointments of this life, as trials to fit us for a better.

“ With hands clasped, as in the fervour of repentant feeling, and with tears and sighs that almost convulsed her, Eliza repeatedly paused in the perusal of this last memento of poor Mortimer. Her uplifted eyes seemed to seek him in his happier dwelling-place, and to appeal to him, as if his beatified spirit could infuse a portion of its own peace into her troubled heart.

“ ‘ Look down upon me, dear sainted friend ! ’ she exclaimed, ‘ look down upon your poor Eliza, sorely beset, and encompassed as she is with overwhelming passions.’

“ Then reading on, some fresh proof of the invaluable attachment, the treasure of affection, which she had so wantonly cast away, burst upon her, and, as if a veil had fallen from her eyes, now, for the first time—now, that all was gone, she could understand the full extent of her loss.

“ ‘ And he might have been mine ! ’ said she, ‘ this heart, so pious, so gentle, so affectionate, it might have been mine ! and I should have had a friend and a counsellor, and one that would have loved me ! And what have I now ? —I have no friend—none—none.—Waldegrave forsakes me—I have no friend.’ ”

The sequel is soon told: Waldegrave returned from the Continent, ruined by gambling; he avoided his deceived and heart-broken Eliza, as much as possible, and attached himself to her rich friend, Miss Brooke. It was now that she felt the difference between that young lady’s ostentatious sympathy, and Miss Henley’s quiet unobtrusive

Voyage from Ogdensburg to Montreal.(From Harris's *Tour through the United States.*)

friendship. She mourned the injustice she had done to Louisa—broke off the connexion with Waldegrave, and returned to Fairfield, to learn the value of early placing a control over the imagination, to imbibe the consoling influence of religion, and to die! Her last moments are thus described, by Louisa, in a letter to her aunt, the mother of Mortimer; who, notwithstanding the untimely fate of her son, through his attachment for her, felt much interested in Eliza.

“ She continued during the night gradually sinking, but as gentle as an infant falls asleep. The sun began to rise, and was already glancing its beams upon the window. I looked from it upon the glorious objects; never was seen a more enchanting morning! The early birds were flying about, and singing upon every bush and tree, as if they did not know how to contain themselves for joy.

“ I sighed as I remembered my poor Eliza’s desire to depart under the cheering influence of day-light. Alas! her wishes were upon the eve of accomplishment!

“ I returned to my station by her bed-side; my father sat on the other side, watching her with anxious solicitude.

“ She appeared to have fallen into a slumber—but suddenly she pronounced my name.

“ I bent my head close to her’s, the better to distinguish her accents, now but faint and low.

“ ‘ See how bright a day ! ’ said she, ‘ let me look at it.’ I undrew the curtains of her bed, and of the window, and raised her in my arms.

“ She turned her dying eyes upon the light of heaven, and then on me. I pressed her hand to my lips; it was wet with my tears.

“ ‘ Oh, Louisa,’ said she, ‘ my guide—my tender friend—God for ever bless you!—and you too, good Sir,’—and she clasped with fervour my poor father’s hand, who was affected to a degree I had never seen him before.

“ ‘ God bless you both,’ she again repeated, and, sinking on my bosom—she heaved a deep sigh—another—and she was gone.”

PROVISIONS having been laid in for the passage, and our vessel being planked to the height of two feet above the gunwhale, to prevent the breakers from entering, we left Ogdensburg at nine in the morning, with a cargo of ashes and pork. Having passed Johnstown, four miles below, an increase of current was very perceptible, and, as we drew near the first rapid, several accounts were related of vessels wrecked in their passage; and of the difficulty with which their crew escaped, indebted in many instances for their lives to a box or an oar; our companions eagerly listened to these hair-breadths escapes, and by the manner in which they eyed and handled every trunk and spar, it might be judged, their own situation at the moment was thought very precarious: swell succeeding swell allowed no time for expressing any thing like fear, but the countenance frequently betrayed uneasiness, when the yawning waves exposed some frightful rock; to us a

“ —— Dreadful port
“ Of observation ! ”

With the rapidity of an arrow, we seemed to dart through these rapids of from one to three miles in length; houses, trees, and rocks, appeared to fly behind us. Having passed three of the rapids, we entered lake St. Francis; the wind being contrary, we had recourse to oars, and came to, in the evening, on the left bank, off the first house in Lower Canada.

“ Next morning at day-break got under weigh, heaving to again at the outlet of the lake for breakfast, a pilot, and permission to pass the fort at the rapid dulac: on entering this formidable succession of breakers, we found the advantage of a pilot, as several rafts of timber in company with us suffered exceedingly on the rocks; a small interval of smooth water, and another still greater fall, presented itself off the town of Des Cedres; its distant hollow roar apprising us of our approach to one, where neither box

nor oar could avail us much. As we were endeavouring to work in under the town, that we might avoid being drawn down the wrong channel, we were observed by the inhabitants, who in numbers lined the bank, and, in the true spirit of benevolence, offered up their supplications on our behalf, kneeling before a cross, several of which we saw erected on the bank as we passed along. After turning the angle on which Des Cedres is built, the rapidity of our motion scarcely permitted us to notice any thing but the breakers, which, for miles before us, threatened to baffle all the pilot's skill, and the exertion of the crew, to conduct us through in safety. At the moment when some were beginning to deprecate their temerity, a terrific howl was heard behind us, and, turning, we had the melancholy sight of two rafts in the wrong channel, borne with amazing velocity towards the precipice. An island which separates the two channels prevented our witnessing the concluding catastrophe; but the stranded timber and lacerated bodies, which, in a few moments, presented themselves to our view, proved it to be—a howl of death.

On clearing the rapids, our attention was powerfully arrested by the beauties of the prospect as we entered the small lake of St. Louis. The Utawas, or Grand River, lined with wood and habitations, discharging its ruddy tribute into the St. Lawrence on the left, in front the village of La Chine, and the three currents in the island of Montreal; and, on the right, the river and village of Chataugay, with the high lands of lake Champlain in the distance.

The wind being ahead, we entered the Chataugay, in the evening, by the assistance of the oars, and remained at the village that night. It is principally inhabited by French Canadians, a dirty race of beings. Here is a pretty neat church with a spire, whose interior decorations are not of that gaudy style which offends the eye in some churches I have seen. A nunnery of St. Sulpicians formerly existed here; and a considerable tract of land and buildings, with the island formed by the river, still belongs to that order.

The wind favoured us in the morning; being provided with a pilot, we dropped down the Chataugay, which, in its regular width of about twenty yards, resembles a canal, and again entered the St. Lawrence, whose banks now presented a continuation of villages and country seats: the numerous crosses and spires, with the ringing of the matin bell, altogether different from what I had for some time seen, led me to suppose myself on the European Continent.

As we drew near to the village of La Chine, we perceived the current increasing in force; the inhabitants of this and of the village on the opposite shore, watching with apparent anxiety the course we were taking; we observed the extraordinary caution which the captain and pilot manifested, and their hesitation lest the wind might affect us: all confirmed the accounts we had before heard, that the rapids we were now entering were more dreadful than any of the preceding.

But reflection was soon at an end; the spectators on the banks quickly lost sight of us; like an arrow from an Indian's bow we darted through them, tossed as on the ocean in a storm, and at noon landed at Montreal amid the ceaseless vociferations of French and Canadian draymen.

For the *Christian Journal.*

REVIEW.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: Delivered at the Convention of the Church in said State, in St. John's Church, at Waterbury, on Wednesday, the 6th day of June, A. D. 1821. By Thomas Church Brownell, D. D. LL. D. Bishop of the Diocese of Connecticut. Published at the request of the Convention. pp. 23. Maltby & Co. New-Haven, 1821.

THERE is no section of our Church on which we look with greater interest than on the diocese of Connecticut. Almost within the memory of persons now living, it contained not one organized congregation, and but a few scattered families of Episcopalians. For

the first footing which episcopacy there obtained, we are indebted, under the blessing of the divine Head of the Church, to the deliberate conviction of a few eminent congregational ministers, of the invalidity of the orders under which they had, for several years, been exercising pastoral functions. It was the conviction of sound understandings, enlightened minds, and pious hearts; and too sincere to admit of any hesitation in adopting a consistent line of conduct. Stations every way comfortable, eminently respectable, and in which they enjoyed the affectionate attachment and full confidence of their friends and fellow-members of the prevailing religious denomination, were promptly resigned, for the purpose of seeking, in a distant land, the ministerial commission, for the obtaining of which a door had not yet been opened in this western world; and without which, they were thoroughly persuaded, as the result of closest application to the subject, they were unauthorized to exercise any function of the Christian ministry.

This highly interesting event, while it laid the foundation of the Connecticut Church, also tended to form the character of primitive Christianity which has distinguished it through the whole course of regular increase, and advancing prosperity, with which it has been blessed. No sense of mere propriety or expediency could have induced its venerable fathers to take the step above noticed, so disinterested in its character, and, indeed, so fraught, in all its temporal consequences, with loss and disadvantage to themselves. Thoroughly convinced of the validity of the claims which the Church of their choice advanced to bearing the nearest existing resemblance to that in which the Apostles and their immediate successors exercised their ministry; and, indeed, possessing characteristics essential to the identity of any branch of the Catholic Church with that—they were conscientious in endeavouring, by all proper means, to work the same conviction in the minds of others. Their endeavours, through the furthering influence of divine grace, were successful. Hence sprang the race of Con-

nnecticut churchmen—clergy and laity—who have ever been characterized by a thorough knowledge and just appreciation of primitive principles. They have preserved the purity and enlarged the borders of the Church at home, and been greatly instrumental to her increase and prosperity in other parts of the Union.

When, in the course of divine Providence, the dependence of the American upon the English Church, was rendered improper, by the severance of the Colonies from the mother country, Connecticut had the honour of taking the lead in efforts to obtain that grade of the ministry which was wanted in order to the establishment, in this nation, of a true and pure Christian Church. Under the influence of the principles she had fostered, she conceived this to be an essential preliminary to measures for the organizing of the Church. Succeeding in this enterprise, through the agency of the Scotch Bishops—a favour which every American Episcopalian should remember with gratitude—she exhibited the first Christian society in the United States which could, in the true sense of the term, be styled a Church.

The first American Bishop, Dr. Samuel Seabury, was precisely the man whose elevation to the Episcopate of Connecticut, we might suppose, would have met the most cordial approbation of the great and good men who first planted in that State a pure branch of the Holy Catholic Church. His attachment to their distinctive principles is evident in all his writings, and was one of the qualifications which fitted him to be so extensively useful in the promotion of the cause of primitive Christianity. Upon his removal from the ministry on earth, a very suitable successor was provided in the late Dr. Jarvis. The congeniality of his principles and views with those of his predecessor, was the means of continuing to the Church in Connecticut the same gradual increase, and the same primitive and evangelical character, which had rewarded the labours of that excellent prelate. A like remark applies to the provision made by that diocese for

episcopal superintendence, after the decease of Bishop Jarvis, by intrusting the charge of it, agreeably to the Canons, to the present Bishop of New-York.

Such having been the uniform character of this portion of the Church, and of its diocesans, it will be readily conceived that we opened, with no ordinary anxiety, the primary charge of its present Bishop. We are happy to be able to add, that we closed it with no ordinary gratification. It may be regarded as a solemn pledge, on the part of that Right Rev. Gentleman, to consecrate the influence of his high and responsible station to the preserving of that soundness of principle, and purity of order, for which the founders, and the first Bishops of the Connecticut Church, laboured and prayed that she might be distinguished. In the confidence of the faithful redeeming of that pledge, may be indulged the pious satisfaction of anticipating a continuance of those characteristics of this section of the Church which have so long secured its prosperity and welfare, and rendered it an eminent instrument of the maintenance and propagation of pure primitive Christianity.

At the close of a short introduction, the Bishop states the general object of his Charge.

"The leading consideration to which, in the performance of my present duty, I would call your attention, is *to keep constantly in view the great object and end of your Ministerial Profession—to induce sinful men to embrace the way of salvation by Jesus Christ, and to build up his Church in the most holy faith.*"—P. 4.

The particular which, for its supreme importance, is justly ranked first, is the duty of personal holiness on the part of the clergy. After a paragraph devoted to a general exhibition of the indispensable necessity of their being what it is their duty to exhort others to be, there is the following notice of a point intimately connected with this head:—

"The Christian Minister must refrain, indeed, from many things which are comparatively innocent, and which would be supposed entirely harmless, if practised by other men. Many things are esteemed

lawful for the people, which would be deemed scandalous in the Clergy. From them is expected—and justly expected—a greater sanctity of character, and more circumspection of conduct. More renunciations are required of them, and greater abstinence and self-denial. They must spend more time in prayer, and their alms must be more bountiful. Like a 'city set on a hill,' and which 'cannot be hid,' their profession places them on an eminence, where they are regarded with scrutinizing eyes. If they descend from that eminence to mingle in the common scenes of levity and frivolity which surround them, their weakness is regarded as a crime; and the wicked will be ready to plead the authority of their example, when they proceed from amusements comparatively harmless, to more criminal indulgences." —P. 4, 5.

The importance of learning in the Clergy, is the next topic, and is justly applied both to Theology, strictly so called, and to the various other branches of useful science. There is also noticed the very obvious circumstance, that studies preparatory to entering into holy orders, should be considered but the commencement of that application to the increase of useful knowledge, which should occupy a conspicuous portion of the time and care of the Christian minister, through life.

"Every thing that can give vigour to his" (the clergyman's) "perceptions, clearness to his ideas, or strength to his reasoning; all that tends to enlarge his mind, and increase its capacity for observation and reflection; all that serves to enlarge his acquaintance with the characters, actions, feelings, and passions of men; must be useful and necessary to him, whose office it is to guide the human will, and correct the human heart.—You cannot fail to perceive, then, my brethren, the utility and the duty of cultivating, according to your opportunity and ability, all those branches of human learning, and especially of theological learning, which may render your instructions more intelligible, more acceptable, and more useful to the people of your charge.

"If it were necessary to urge any thing further on this topic, I would refer you to the effects of ignorance as they are displayed in the presumption, the errors, and the extravagancies of those untaught and self-constituted teachers who assume to be above the aids of human learning, and cherish the fond conceit that they are acting under the immediate and perceptible influence of the Holy Ghost. You

will see such men discuss the most difficult points of theology with the utmost boldness ; and decide at once, and with the most perfect confidence, questions which require the deepest research. The popish tenet of infallibility has been supposed to lie at the bottom of much of the bigotry which prevails in that Church. But of all bigots, no one is so confident and intolerant as he who imagines himself the subject of special supernatural illumination. Such men boldly denounce all who dissent from their particular views, as mistaken formalists, and suppose themselves capable of imparting new light and knowledge to every misguided flock which may forsake its proper Pastor in quest of novelty. Imagining themselves to have been the subjects of some special miracle, they become inflated with spiritual pride and self-righteousness. They fancy themselves the peculiar favourites of heaven, and say to those who can make no such pretensions, 'stand by thyself; I am holier than thou' : believing the operations of the Holy Spirit to be direct, perceptible and instantaneous, and irresistible, they undervalue and despise the *ordinary means of grace*. They teach their ignorant followers to look for some special and supernatural outpouring of the Spirit, and to expect some special miracle to be wrought for their salvation : and mistaking the suggestions of their own imaginations, for supernatural impulses and impressions, they run into every species of extravagance, superstition, and fanaticism. It is easy to perceive—and you have often had occasion to observe—the confusion and mischief which such men create in a religious community. These results are the natural consequences of ignorance, when heated with enthusiasm. Sound learning is one of the best preservatives against them, and a pious and well informed Clergy can afford the only antidote to the evils they produce."—P. 6, 7, 8.

The Bishop next directs the attention of his Clergy to the mode in which their duties may be most successfully performed. He portrays, in a very lively and interesting manner, the important pastoral function of private visits, especially to the sick and the afflicted ; and then proceeds to notice the *public* duties of the ministerial office. As of the highest value and excellence, he properly gives precedence to those of the desk and the altar. He notices the very general, but very great error of ranking these, in estimation, below the exercises of the pulpit. He enlarges a little on the impropriety and inconsistency of doing

so, and on the evil habits, thence arising, of late attendance at church, irreverent deportment while there, and general neglect of public worship, when unaccompanied with a sermon. The appointment of religious assemblages, the Bishop justly remarks—

"was not so much that our 'outward ear' might be gratified by an oration from the pulpit, as that we should humbly confess our sins before God, offer our united prayers and supplications at the throne of his grace, present unto him our thanksgiving and praise for his mercies, commemorate the dying love of his dear Son, and seek and find that spiritual comfort, and that assisting grace, of which these services are the proper and appointed means."—P. 11.

There are then added the following appropriate observations :—

"The fault which we thus deprecate, is not occasioned by any inherent defect in our Liturgy. In part, it may have been inherited from our puritanic ancestors ; who, in their zeal for reformation, were disposed to recede as far as possible from the Church of Rome ; and accounting as mere formality that appearance of deep devotion which characterized her worship, were led to undervalue this most essential part of divine service, and exalt the service of the pulpit to an undue pre-eminence. The fault thus contracted, is fostered by our natural indolence, which inclines us to listen with complacency to the eloquence of the preacher, but is averse to that exertion of mind, which is necessary when we take an active part in the service of the sanctuary. But, my brethren, may not the fault sometimes be occasioned, or at least fostered, by the defective and imperfect manner in which the service is performed ?"—P. 11.

We would respectfully, but very seriously, ask, whether this light estimation of the service of the Church, and the preference to it of the hearing of sermons, an error so inconsistent with a truly devout and Christian spirit, and so unfavourable to the interests of evangelical piety, may not, also, be, in some measure, attributable to the prevalent neglect of affording other than very rare opportunities of attending that service simply, and the too prevalent disposition, even among those who ought to be expected to have at heart the interests of religion and the Church, to speak and act as if "*Prayers*" were of little importance, and even an unne-

cessary waste of time. We are confident that if churches generally were more frequently opened for Morning and Evening Prayer, and the duty of attendance thereat, as an act of devotion, and a mean of grace and edification, were duly impressed upon the people, the error in question would be less prevalent, especially among those who make profession of piety, and the interests of pure evangelical religion be materially advanced.

After noticing the errors of cant, negligence, and affectation, in the manner of conducting divine service, the Bishop adds the following excellent directions on the subject:—

“Keep constantly in mind the nature of the office in which you are engaged. Bear in mind that you are in the house of God, and that you are addressing that great Being, who is worshipped in heaven by angels and archangels—who declares that he will be worshipped ‘in spirit and in truth’—and who knoweth the very thoughts of your hearts. Bear in mind that your voice is the voice of the assembled congregation—that you present their penitential confessions, their fervent supplications, and their grateful thanksgivings before God; and that as ambassadors of Christ you declare the divine forgiveness and mercy to all who sincerely confess and renounce their sins. It is a station of awful responsibility, and its functions are the most solemn and affecting that a human being can perform. If you enter into the spirit of your office, then; if you catch that humble, grateful, solemn feeling it should inspire; you can hardly fail to perform its duties in that impressive and affecting manner which shall give to them their due effect. You will avoid that frigid monotony, which a mistaken idea of humility and sanctity sometimes produces, not less than that more offensive affectation, and straining for effect, which is the offspring of false taste, and a want of proper feeling. You will acquire a chastened, impressive, recollected ardour, equally removed from the languor of indifference on the one hand, and the extravagance of enthusiasm on the other.”—P. 12, 13.

Observing that the same general directions apply equally to the delivery of sermons, the Bishop proceeds to notice the duty of ministers as “*preachers of the Gospel*,” in relation to the matter of their public instructions.

The obvious general duty under this head, is that the Clergy “lay before”

their “people” the “distinctive principles” of the Gospel. These he states to be—

“The natural depravity of man, the atonement of the Saviour, the renovation of the heart by the graces of the Holy Spirit, and the necessity of a living faith, a sincere repentance, and a willing obedience to the divine commands.”—P. 13.

There is added the following very proper advice:—

“In inculcating these doctrines, you will do well to follow the simplicity of the Gospel; avoiding those additions, and metaphysical subtleties which the lovers of systems have incorporated with the dogmas of their theology.”—P. 13.

On the subject of human depravity, the Bishop justly remarks on the happy medium maintained by our Church, between the denial of the doctrine on the one hand, and on the other, the representing of “fallen man rather as a fiend than as a human being, ‘wholly averse to all good, and wholly inclined to all evil;’ so that he is utterly unable even to *co-operate* with the Holy Spirit in the work of his conversion.”

“Our Church,” he observes, “declares that man is ‘very far gone from original righteousness,’ without attempting accurately to define the limits or the extent of his depravity; while she magnifies the efficacy of divine grace, by declaring that he has no natural power to do good works acceptable to God without the assistance of his Spirit.”—P. 14.

The Bishop then notices the evangelical character of our Church, in not restricting, in her belief, to any particular portion of men, those blessings of redemption and grace, which the Gospel unequivocally declares to be designed for all, or that possibility of salvation, under which, the same Gospel declares, every human being is created, and which is removed from none but those who wilfully refuse the proffered mercy.

The following application is made of this part of the subject:—

“To preach them” (the distinguishing doctrines of the Gospel) “as they are contained in the Scriptures, and set forth by the Church, must be the leading object of your ministry. But they are always to be preached in connexion with those religious and moral duties which God has enjoined on us. Holiness of heart; piety to God, and benevolence to man; with all

the social and relative duties of life, must be constantly enforced, and earnestly inculcated, as the necessary fruits of a living faith in the way of salvation. What God has done for man, and what he requires of him, must equally and unitedly constitute the subjects of your preaching: nor are you to be withheld from the first, from an apprehension of being thought too evangelical; nor deterred from the last, from the fear of being stigmatized as mere moral preachers. Brethren, 'it is a small matter to be judged of men; to your own Master you must stand or fall.'"—P. 15.

There next follows a notice of that important duty to which every presbyter most solemnly pledges himself, at his ordination, to "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word," that is, according to the deeply affecting exhortation to the candidate for the Priesthood, "never" to "cease" his "labour, care, and diligence, until" he "have done all that lieth in" him, "according to" his "bounden duty, to bring all such as are committed to" his "charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among" them "for error in religion."

The following observations of the Bishop on this subject must, we think, be approved by all reflecting persons:—

"It is a delicate duty, and will require no less of prudence than of Christian charity for its successful performance.—There are some errors so gross that it may be best to confront and attack them openly and directly; but, in general, errors are most successfully refuted by the establishment of the truth. It is difficult to persuade men, when you publicly and professedly set out to confute them. The moment you declare war against their doctrine, they place themselves on their guard, and feel themselves engaged by their pride and self-love to defend it. But when you 'give a reason of the hope that is in you, with meekness and fear,' when men see that you are 'contending for the truth,' rather than for victory; they will hear you without hostility, if not without prejudice. While, then, you bear in mind that a proselyting spirit is not the spirit of the Church, and are careful that the temper of the world mix not itself with your zeal for sound doctrine; while you refrain from usurping the prerogative of God, in judging your brethren, and at-

tempt not to prescribe to the divine justice, whom it shall exclude from divine mercy, you are bound by your vows of ordination, as well as by your regard for 'the truth as it is in Jesus,' to contend zealously for this truth, and to use all proper means to reclaim men from error, and lead them into those paths where they may meet together 'in the unity of the spirit, in the bond of peace, and in righteousness of life.'”—P. 15, 16.

We deem it by no means inconsistent with the above prudent and proper cautions, to add that *the confronting and attacking of errors openly and directly*, is often the unavoidable result of faithfully complying with the Apostolic injunction to *contend earnestly for the faith once delivered unto the saints*. To those who are already grounded in the truth, a sufficient confirmation of their faith, and a sufficient security against the counteracting influence of specious objections, may be afforded in the mere "establishment of the truth," independently of the attacking of error. But in every audience, at all numerous, there is a class of hearers who are more or less unsettled in their ideas of certain points of evangelical doctrine, or evangelical order. Their ultimate decision, therefore, will depend, not only on what may be said in favour of the different views of these subjects, but also on the refutations which each may afford of the others. The merely advancing of arguments for any system is comparatively an easy work. A little ingenuity, a specious manner, and a due share of boldness, will secure to it very considerable success. This is, unfortunately, true of any whim, however ridiculous, and any error, however gross. An influence is thus obtained over the minds of unsettled Christians, which it will be extremely difficult to counteract by any mere exhibition of arguments in favour of the truth. Few minds can so retain the arguments of the respective discussions, as to bring them into just comparison. But let "the establishment of the truth" be, at proper times, and in a Christian spirit, accompanied with a particular notice and refutation of the various opposing views of the same subject, and it will be at once perceived that a much

more favourable opportunity will be afforded for an enlightened decision in the premises. This is a field in which so direct an appeal is made to the hearers themselves, that, although it cannot be denied that in the use of the same privilege, sophistry and false reasoning may sometimes deceive, yet it is obvious that there is much less risk of it than in the mere finding of reasons for a given point, and that it affords a tenfold advantage to the advocate for the truth. What appeared very specious, when left in undisputed possession of its assumed ground of argument, will be placed in its true colours, when made to pass the ordeal of a thorough investigation of its claims. The unsettled mind will perceive that although arguments may be found *in favour of* certain views different from those he is accustomed to have presented in his own church, yet there are also arguments *against* them more than sufficient for a full counterbalance.

In this view of the subject, there is perceived a motive for confronting and attacking errors openly and directly, independently of any expectation of confuting the decidedly erroneous, or indulging any approach to "a proselyting spirit." It is essential to the guarding of the flock against the counteracting influence of the specious errors whose arguments are almost daily sounding in their ears, and thus to *the banishing and driving away from the Church of erroneous and strange doctrines*, and the allowing of *no place among the people for error in religion*.

With regard to any offence which may be given, or any popularity which may be lost, by this honest, upright, and conscientious course, all fear of it should be banished from the breast of the faithful minister. Let him govern himself by the dictates of sound prudence, distinguished from pusillanimity and a time-serving and popularity-seeking policy, on the one hand, and an undiscriminating love of controversy, on the other; and be ever careful to maintain, through the influence of the Spirit of grace, the true temper and chastened zeal of the Gospel; and then leave all consequences to the Master whom

he serves, well pleased to meet, in his cause, either good or evil report.

The reader will perceive that the above remarks qualify in some measure our adoption of one or two points in the following extract, of which the excellence will be a sufficient answer to any objection to its length. When it is fairly understood that we are no advocates for constantly preaching down the erroneous sentiments of any of our fellow Christians, but only for not altogether excluding the refutation of them from public ministerial instructions, but allowing it such a share of his attention as every clergyman's prudence, sense of duty, and knowledge of the peculiar situation of his flock may suggest,—we think the candid reader will acquit us of any departure from the Christian charity and moderation so strongly and properly recommended by our author. We should have been glad if a "direct attack," and a "gross attack upon the sentiments of other religious denominations," had not been so nearly connected in expression, as if there were any necessary connexion in fact.

"In this spirit, my brethren, and on these principles, it will be your duty, on all proper occasions, to hold up to view the *distinctive principles of your Church*.—This is a privilege freely exercised by other denominations of Christians; and one which we freely concede to them. It is not unreasonable then, that we require the like privilege in return. Indeed, it is only by a free declaration of the truth, and a zealous defence of it, that it can ever be propagated, or even maintained.

"It is by these means that the Episcopal Church in Connecticut has acquired her growth. A century ago, she numbered not more than eighty families within the state. She can now count as many regularly organized congregations. And during this time she has had almost every thing to retard her prosperity, and no single circumstance to advance it, except the excellency of her principles, and the frank avowal, and firm support of them. Were she to cease from this course, situated as she is in the midst of a respectable, and much larger denomination of Christians, she would soon cease to exist. Her Clergy, as well as the Laity, would soon become ignorant of her peculiar doctrines, and then indifferent to her distinctive character.—Under these circumstances, there would be nothing to counteract that universal law of nature by which smaller bodies gravi-

tate towards larger ones, and the Church would soon be merged in those religious communities with which she is surrounded.

"Loving your Church, then, my brethren, and attached to her distinctive principles from a conscientious conviction of their excellency and importance, you will not think you have faithfully discharged your duties to your flocks, unless they are fully instructed in them. Nor will you be deterred by any false delicacy from publicly avowing, and firmly defending, these distinctive principles, whenever it may be done with propriety and advantage. In pursuing this course, you will not be led of necessity to make any direct and gross attack upon the sentiments of other religious denominations: the simple display of truth is generally the best antidote to error. Much less will you feel yourselves called upon to impugn the motives—the sincerity or the piety—of those who may conscientiously differ from you. By the manifestation of a Christian temper, and the exercise of a judicious moderation, you will evince to the world that you are not merely contending for the dogmas of a sect, but for essential doctrines of that 'faith once delivered to the saints.'

"Liberality of sentiment, upon religious subjects, is amiable and commendable in the sight of all men; and is moreover a high Christian duty. But there is an erroneous principle which usurps its name, and which would confound all distinction between truth and error. This spurious liberality pretends to consider as of no importance all those varieties of opinion which prevail among different religious denominations, and seems to demand that we should regard with equal estimation the widely differing creeds of all who profess the Christian name. Such a latitudinarian principle, if carried to its full extent, would go to the utter destruction of Christianity itself. There is one denomination which rejects its external ordinances; and another which obliterates its most distinctive features—the divinity and atonement of the Saviour. Deprive Christianity of these characteristics, and there is but little to distinguish it from modern Deism.

"This false liberality arises, in a great degree, from a mistaken application of Christian charity—from extending to *errors themselves*, that indulgence which belongs of right only to the *persons* who have unwarily and honestly fallen into them. Some very pious men have leaned too much towards this mistaken charity, from a vain desire of abolishing sectarian distinctions, and producing a greater harmony among the various denominations who profess a common Christianity. But many of those who declaim most loudly in praise of liberality, and are the most

zealous advocates of union, entertain no thought of giving up their own peculiar sentiments—they merely wish others to adopt them. When brought to the test, it will appear that they expect all the concession from others, and consider the ground on which they stand themselves as the only proper basis for a union.

"It were much to be wished, indeed, that there might be no diversity in the faith of Christians; since there is but one Gospel, and one Saviour. But while men remain fallible and erring, as they are at present, such a consummation is not to be expected. An enlightened charity, therefore, will not exhaust itself in futile attempts to abolish the differences of opinion which prevail among the different denominations of Christians, but will rather direct its efforts to the promotion of a true and legitimate liberality of sentiment. It will seek to make them 'kindly affectioned one towards another,' and incite them to a mutual toleration of each others peculiar opinions. In the spirit of that law which requires us to 'do unto others whatsoever we would that they should do to us,' it will call upon every man freely to concede to others all that liberty of conscience which he requires for himself. Such 'long-suffering and forbearing one another in love,' will have a surer tendency to unite Christians together 'in the bond of peace,' than any hasty combinations of discordant elements. In this temper, we shall not be disposed to magnify trivial distinctions among Christians; and earnestly endeavouring ourselves 'to keep the unity of the Spirit,' shall 'grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'"—P. 16—20.

We are happy to find, in this extract, full confirmation of the sentiment we have expressed, that the qualifications under which we have taken the liberty of assenting to some points in this excellent Charge, are not inconsistent with its general spirit and tenour. For besides that there is here an open and direct attack upon two large and respectable denominations of professing Christians, there is also one, not less direct and open, upon the distinguishing principles and views of a class of Christian brethren, which, though not known by any particular title, commands all the respect and all the charitable construction that can

be claimed by its embracing very extensive numbers, and great eminence of respectability, talents, and piety. We refer to that numerous body which is actuated by the common motive of endeavouring to break down the distinctions which sever the various communions professing the Christian name, by making them appear of little or no importance, and substituting other bonds of Christian unity than those of ministry, doctrine, and worship, which we believe to be established by the word of God. For the effecting of this common design, besides a studious avoiding of dwelling on distinctive principles, there is drawn in the agency of promiscuous associations, formed, indeed, for other *professed* objects, but the obvious, and allowed, and, indeed, boasted tendency, and in the estimation of many of their warmest friends, and most able advocates, prominent advantage of which, is their producing of an oblivion of the distinctive principles of their members, and the sacrifice of them to the cause of what is termed their *common Christianity*.

Now, looking at the materials of which these associations are composed, we are authorized in regarding them as tending to represent as of little moment, the distinctions which sever from each other professors of the Roman, and of the Protestant faith—the maintainers and the impugners of the doctrines of the Trinity, the Atonement, the influences of the Holy Spirit, human depravity, and final accountability—those who deny the possibility of salvation to any but a few eternally elected, and uphold the consequent damnation of even infants who are not of the elected number; and those who receive the evangelical doctrine of the equal offer to all of salvation, and the means of attaining to it, and the consequent certainty of it to all who do not wilfully refuse it—those who mock at every species of ministerial commission; and those who maintain that the only true criterion by which to judge of possessing it, is a sense of duty and of an inward call; and those who believe it must be given by the members of the Church; and those who maintain its regular trans-

mission from Christ himself through the presbytery of the Church; and those who hold to the like transmission only through the first of three divinely appointed ministerial grades; and those who deny its validity except sanctioned by the one supreme visible head of the Catholic Church—those who discard all sacraments; and those who maintain two, as of divine appointment; and those who contend for seven, as of equal authority—in fact, all the distinctions which exist among those who form this union on catholic principles.—Let this union have its wonted effect, let the wishes and views of many of its prominent advocates be successful, and we hesitate not to say, that “there is but little left to distinguish” this exquisitely refined “Christianity from modern Deism.”

With all charitable allowance for those who do not see the probability of this issue of the misnamed liberality of the day—and we declare that we most sincerely cherish it—we still regard it as a sacred duty, imposed by our own honest convictions on the subject, to bear our decided testimony against it; and we rejoice to find opposition to it so prominent a feature in Bishop Brownell's Charge. He makes, indeed, upon these “sentiments” of professing Christians, a “*direct attack*,” but no one, we apprehend, will charge it with being “*gross*.”

Intimately connected with this subject, is the very judicious ground taken in the following paragraph:—

“With regard, then, to our union with other religious denominations, we may cordially associate and co-operate with them in all secular affairs—in all humane, literary, and charitable objects: nor should differences of faith create any difficulties in the way of social intercourse and good neighbourhood; but in objects *purely religious*, we can form no union with other denominations with which we are surrounded, without either abandoning important principles, or incurring, if we adhere to them, the imputation of sectarian bigotry. While, therefore, we concede to others the same right, let us pursue our religious and ecclesiastical affairs according to the regulations and institutions of our Church; without any mistaken attempts to compromise in matters of conscience. Nor let us think that we are violating any principle of Christian cha-

riety when we freely avow and firmly maintain our distinctive principles."—P. 20.

There is here a very just discrimination. We would shrink from the narrow-mindedness which, in matters of civil concern, or of charitable or literary co-operation, or in the courtesies and friendly intercourse of life, would sever from each other members of different religious communions.—"But in objects *purely religious*," the case is essentially altered.—Here we fully believe that it is our duty to adhere to the divine plan, revealed in the Scripture, whereby religion and the Church are connected, and all the affairs of the former should be under the direction of the latter. We are persuaded that the best possible way of advancing the interests of the Gospel, is to promote the enlargement and prosperity of the Church which the Deity has established, for securing, by the means of instruction and grace which are entrusted to it, the progress of religion in the world, and the spiritual and eternal welfare of the sons of men. We believe that in order to the existence of this Church, there must be the ministry which was at first directly commissioned by the divine Saviour himself, and has been perpetuated to the present day, by a regular and uninterrupted transmission of the authority thus imparted. This ministry we believe our Church possesses; and are compelled, also, to believe that it is not possessed by the greater part of professing Christians by whom she is surrounded. Hence the conclusion that if the members of our communion would retain the prosecution of religious objects in its divinely appointed connexion with the Church, they must attend to it by themselves.

To these reasons are to be added those which flow from the above noticed tendency of promiscuous associations for religious purposes, to remove all the distinctive features of the Church, and even of the Gospel.

We know that this is unpopular doctrine, and perhaps, to no inconsiderable extent, odious. But what does that matter, if it is the truth? We remember that the Church itself was once a "sect every where spoken against."*

We remember that the glorious cause of the Reformation once brought odium on a few who presumed to differ from the many. We know that the assertion of the truth has often brought railings and false accusations upon its advocates. We know, moreover, that our responsibility is to but One, even God, and therefore esteem it but a light thing to be judged of man's judgment.

Among the "distinctive principles" of the Church, which the Bishop states to be the duty of the clergy "freely" to "avow, and firmly" to "maintain," he justly observes that—

"the first and most essential is, that *there were instituted in the Church, by Christ and the Apostles, three distinct grades of ministers*, with the exclusive power of ordination in the first grade; that the ministry thus constituted has been continued, by succession, to the present day; and that no man or body of men possess the right to alter what was thus established. With regard to this principle there can be no compromise. It must be inscribed on the banners under which you are enrolled, and maintained by an appeal to those passages of Scripture, and a reference to those historical authorities by which it is so fully established. The support of this principle is at all times important, but you are more especially called upon to maintain it at the present period, when the errors and extravagancies of ignorant and self-appointed teachers, threaten to destroy all reverence and regard for the sanctity of the ministerial office."—P. 20, 21.

That this should be considered so fundamental a principle, and one to be so jealously and boldly defended, must appear most proper, when we reflect upon the cardinal truth here advanced, that "*the exclusive power of ordination was vested in the first of the three distinct grades of ministers, instituted in the Church by Christ and the Apostles.*" For surely, "no man or body of men possesses the right to alter what was thus established." And it may be farther added, if any man or body of men, at any period of the Church, does alter this constitution of things, the ministry of Christ must, by him or them, be changed into a ministry of human invention, and, of course, deprived of its divine appointment. Christ, according to the principles of the Church, in proof of which she re-

* *Acts xxviii. 22.*

fers to Holy Scripture, and ancient authors, lodged the power of ordination in the Apostles, who committed it to an order of men, holding the first of three grades of the ministry. Now, if, in the Apostles' day, any other person had presumed to ordain, can it be a question whether that was Christian ordination, and consequently a promotion to the Christian ministry? And if in the next age, any other than persons commissioned by them should ordain, can there be any question whether that would convey the Christian ministry? If at any time, the conferring of orders be taken out of the line in which it was placed by Christ, and left by the Apostles, is not the divine commission necessarily lost? Do the orders thus given confer any power above what man, by his own mere authority, can give?

By such a train of argument, we think that our Church may be fully justified in the sentiment she has solemnly advanced, of the invalidity of orders conferred by other than Episcopal hands. We know that her language in the preface to her ordinal, has been supposed to imply nothing more than a strong and decided preference on her part, and an unwillingness to receive any ministers within her pale who have not had Episcopal orders, without making any decision on the abstract question of validity. We believe the sentiment to be generally the result of an amiable desire to shield the Church from the charge of uncharitableness towards other denominations. We humbly conceive, however, that its proper effect is the very reverse. It supposes the Church to grant the validity of other orders, or at least not to believe them invalid, and yet to refuse their subjects the right of ministering within her pale. They may have been for years most eminent and successful preachers of the Gospel; may be gladly received into almost every other Protestant communion; may be perfectly sound in the faith, and willing to conform to all the rules and usages of the Church; and have no possible objection lying against their characters, or qualifications; but without laying down all pretence to the ministerial commission, and coming,

laymen, and soliciting orders from our Bishops, we cannot admit them to minister to our flocks: and yet we pretend not to deny that they are truly commissioned ambassadors of heaven. Now this appears to us to be the height of intolerance; nay worse, the making of a most solemn rite of the Church, a mere show—a mere nugatory and idle repetition of that conferring of holy orders, which once done, is done for ever. How can our Church authorize the form of imparting the celestial commission, when she even doubts whether or not it has been before conferred? Did she believe orders to be received by the imposition of other hands than those of Bishops, could we imagine she would sanction, much more require, so useless a repetition? Would it not be little else than a solemn mockery? If she doubted, there was the obvious expedient to which she directs in cases of doubtful baptism, *an hypothetical service*.

If, however, the Church is deliberately convinced, upon diligent study of Holy Scripture and ancient authors, that none but Episcopal orders are valid, there is no uncharitableness in saying so, and in acting on the principle. It is an honest and sincere conviction, the unavoidable result of a full and fair view of the subject, in which her will has nothing to do, and which cannot, therefore, have the least connexion with liberality or illiberality of sentiment.

Is, however, the accustomed charge of uncharitableness still brought against such doctrine? Who brings it? The Congregationalist? He will not admit the validity of a commission to preach the Gospel, of which he who supposes himself vested with it, has no other proof to give than a declaration of having received an inward call. Is he, therefore, justly thought uncharitable by the Quaker?—the Presbyterian? He will not admit the validity of orders conferred by the people of a congregation, or their representatives. Is he, therefore, justly thought uncharitable by the consistent Congregationalist?—Or is this charge of uncharitableness brought by the latitudinarian, who requires no other evidence of a

commission to preach the Gospel than piety, zeal, and success in the discharge of the duty? Is he not aware that the world has often been imposed upon by the rankest hypocrites, in their false exhibition of all the evidences that man can have of great and even superior piety? that zeal, though for a long time wearing the mark of greatest disinterestedness and sincerity, has yet shown itself to have been but an artifice for the subserving of low, selfish, and vain-glorious views? and that the most brilliant apparent success has often been but the natural effect of novelty—the mere joining in the popular cry, and the popular current—or the evanescent excitement of animal sensibility? And can it be that a gracious and good God, a God of order, has left his Church to the deceptions of such evidence of commission to the high and holy work of the Christian ministry?

We revert to an extract we have made from the 18th page of the Charge, for the purpose of claiming from the candid reader the full effect, in our own favour, of the distinction which Bishop Brownell very justly draws between the “extending” of charity “to errors themselves,” and “to the persons who have unwarily and honestly fallen into them.” We deem the distinction a most just and necessary one, and declare that we have felt the full force of it, in all we have said on points in which it is our misfortune to differ, in a great or less degree, from fellow Christians whom we should despise ourselves if, on that account, we were to exclude from the respect and regard which their talents, their virtues, and their piety demand. We frankly confess we have no charity for what we honestly deem error; but we have much for those whom we, as honestly, believe to be in error. We cheerfully extend to them all the credit for sincerity and uprightness of intention which we ask for ourselves. We shrink from the guilty presumption of thinking that there is one jot or one tittle more of mercy in the beneficent God and Saviour of all, for those who think with us, than for those who differ from us. Both will be judged, not according to their professions, but according to their

hearts. If they be sincerely and humbly desirous to serve and please God, and faithfully endeavour to do so, according to their best knowledge of his will, the merit of a divine Advocate with the Father will cover their imperfections and failings, and sparing mercy take them into everlasting favour. We know of no departure, however wide, from what we believe to be the integrity of the Christian system, not owing to wilful neglect or indifference, which we will not cheerfully embrace in this exercise of Christian charity. But it is too much to require that we, therefore, be indifferent to the cause of truth. We think it too presumptuous to suppose that because the sparing mercy of our common Father thus extends to all his children, therefore it is a matter of indifference whether the system of religion which he has been pleased to appoint as most acceptable to himself, and as the ordinary channel of his mercies to a fallen world, be maintained, or be disregarded.

We cannot deny our readers or ourselves the pleasure of entering on our pages the whole of the remainder of this interesting Charge.

The circumstances of the times, also, call upon you to be faithful in explaining and inculcating just ideas of *the nature of the Christian Church*. The fashionable liberality of the day would require us to regard every self-constituted society, or every assembly professing itself to be Christian, as a regularly and duly organized Church of Christ. Such, however, is not the language of Scripture. The Church is there styled the ‘body of Christ,’ and ‘Christ is not divided.’ ‘There is but one body, and one spirit; one Lord, one faith, and one baptism.’ Christians are required ‘to speak the same thing,’ and to ‘be perfectly joined together in the same mind, and in the same judgment.’ Divisions were not regarded by the Apostles as matters of little moment; and when the Corinthian converts, in their dissents, began to arrange themselves under the party names of Paul, of Apollos, or of Cephas, they were severely rebuked by the great Apostle of the Gentiles, and warned ‘that there should be no schism in the body.’ The sin of schism is no less heinous now than it was in the days of the Apostles; and it will be your duty, as occasion may offer, to unfold and display the true character of the Christian Church, as a divinely constituted society—a body of

which all men are required to be members, and which no man may rend asunder; —and to explain the true principle of church unity, by the essential bond of a regularly constituted ministry.

"At a period, too, when very crude and erroneous ideas prevail, concerning *direct*, *perceivable*, and *irresistible* operations of the Spirit of God upon the hearts of men, it becomes your duty, not only to declare the necessity of this grace to enable men to work out their salvation, but to explain what are the *true means* which God has provided for conveying the gracious influences of his spirit. You will explain the nature and efficacy of the solemn sacrament of baptism, by which we are first brought into a state of regeneration, and dedicated to the Divine Spirit—by which we are incorporated into that spiritual body, the Church, of which Christ is the head, to which the Holy Spirit is freely communicated, and to which all the promises of the Gospel are tendered. You will teach the obligation and the utility of the rite of Confirmation, as a sign of God's grace and goodness to his youthful disciples. In an especial manner, you will inculcate the efficacy of the Sacrament of the Lord's Supper, as a gracious mean by which he conveys to his Church the renewing influences of the Holy Ghost. And you will also enforce the duty of prayer, and pious reflection; of reading, hearing, and meditating on the word of God, as appointed and salutary means of grace.

"He only who lives in the diligent and faithful use of these *appointed means of grace*, conforms to the plan of salvation laid down in the Gospel: these are the only revealed modes of communication (since miracles have ceased) between earth and heaven; and he who thus seeks God, in the services of his Church, and seeks him in sincerity, will find that his 'labour will not be in vain in the Lord.'

"Brethren, I have yet much to say, but I fear that I have already trespassed upon your patience. I will therefore close, by once more pressing upon you the consideration with which I commenced this discourse:—*keep constantly in view the great object and end of your ministry—to persuade sinful men to embrace the way of salvation by Jesus Christ, and to build up his Church in the most holy faith.*

"You are 'stewards of the mysteries of God':—see then that you be 'found faithful.' You are ministers of a true and Apostolic Church:—'Keep that which is committed to your charge.'—Do you ask, 'Who is sufficient for these things?' You know in whom you have believed'—'his strength will be sufficient for you.'—What though your labours be arduous and manifold? 'They that turn many to righteousness, shall shine as the stars, for ever

and ever!'—'Nothing,' says St. Austin, 'can be more laborious, more difficult, or more awfully responsible, than the Ministry of the Gospel; but nothing can be more blessed, if we do our duty according to the commandment of the Lord.'"—P. 21—23.

In conclusion of this protracted article, and as connected with its subject, we beg leave to call the attention of our readers to a passage in the Address of Bishop Brownell to the Convention at which the above Charge was delivered.

"*Her Clergy*" (those of Connecticut) "are every where zealous and faithful. I make this observation with the more satisfaction, as I have formerly heard them charged from abroad with coldness and indifference. Nothing but ignorance, or gross prejudice, could have suggested the imputation. It is my full conviction, that if there exists, in any part of our country, a body of Clergy who by their labours and privations, their industry and fidelity, approach to the model of the primitive ages of the Church, such men are to be found among the Episcopal Clergy of Connecticut."

We rejoice to hear this testimony. It accords exactly with the views which we had been accustomed to entertain; but we, too, had heard the very injurious reports of the Connecticut Clergy to which their Bishop refers. We had heard this "coldness and indifference" attributed to their being more intent upon merely handling those controversies which involve the distinctive principles of the Church, than preaching the Gospel in its integrity, and devoting themselves to the other essential duties of an evangelical ministry. We had even heard that a sense of this was beginning to prevail among themselves, and that a great change was manifesting itself in this particular. Had there been any real deficiency in evangelical faithfulness on the part of this respectable body of Clergy, we should, indeed, have rejoiced at a change which would have remedied the evil; but should certainly have regretted one founded on the least departure from that *public avowal and firm defence* of the distinctive principles of their Church, for which they had ever been remarked. From the intercourse, however, which we have had the pleasure of enjoying with a few individuals of that body, from what has generally

characterized their public productions, and from the testimony we derived from other quarters, we were persuaded that the Connecticut Clergy were behind none of their brethren in any of the particulars included in the character of a faithful minister of the Gospel. It is a great gratification to have every cause of doubt on this subject removed by the very creditable testimony borne by their Bishop in their favour, as the result of personal knowledge of the greater part of his diocese. May this high testimony be ever merited by them! Faithful attention to the various points of advice contained in this Charge, will be an important mean of securing so valuable an end. A continuance in avowing and defending the distinctive principles of their Church, in instilling a knowledge and love of them into the people of their charge, and especially in preparing their candidates for orders to be their enlightened and able advocates and defenders; added to the other characteristics of pastoral fidelity, for which they have ever been distinguished—will, through the divine blessing, enable their diocese to maintain the station it has long held, of eminent respectability as a branch of the American Church, and of peculiar instrumentality in promoting, within its own borders, and in other and distant parts of the Union, the cause of pure, primitive, evangelical religion.

[The following was accidentally omitted in the Abstract of the Proceedings of the Convention of the Diocese of North-Carolina, concluded in our last, p. 264.]

ON Tuesday, May 1st, Mr. Robert J. Miller was admitted to the order of Deacons. Sermon by the Rev. Gregory T. Bedell. In the evening of the same day, the same gentleman was admitted to the order of Priests.* Sermon by the Bishop.

* Mr. Miller was an aged and respectable minister of the Lutheran Church, which, added to the necessity of the Bishop's speedy departure from the State, was probably the cause of his being so soon promoted to the Priesthood.—*Editor Christian Journal.*

On the second day of the meeting of the Convention, Monday, April 30th, the Bishop administered confirmation to thirty-six persons.

The following is appended to the Journal:—

Constitution of the Missionary Society of the Protestant Episcopal Church in North-Carolina,

ARTICLE 1. This Society shall be known by the name or title of the Missionary Society of the Protestant Episcopal Church of North-Carolina.

2. There shall be an annual meeting of this Society, at the same time and place at which the Convention of the Protestant Episcopal Church of North-Carolina, for that year, may be held.

3. The Officers of this Society shall be, a President, three Vice-Presidents, a Secretary, Treasurer, and a Board of Managers, consisting of four.

4. It shall be the duty of the President to preside in the meetings of the Society, and to call special meetings of the same.

5. The Vice-Presidents, by seniority, shall, in the absence, or at the request of the President, perform the duties of President.

6. The Secretary shall keep a record of the transactions of this Society, and conduct the necessary correspondence.

7. The Treasurer shall receive all monies, keep an account of the same, and pay them by order of the Board of Managers.

8. The Board of Managers, consisting of Clergymen of the Protestant Episcopal Church, shall appoint Missionaries to superintend their Missionary labours, and authorize them to receive such compensation for their services as the board shall deem expedient. When the funds will permit it, they may aid young men who are studying for the ministry, and who shall, in such case, after they take orders, be bound to act as Missionaries as long as the Board think proper, provided that it exceed not one year.

9. Persons shall be appointed, in various parts of the State, to solicit such aid for the support of Missionaries

as the pious and well disposed may be inclined to contribute, and to transmit the same to the Treasurer, together with the names of subscribers.

10. Each person whose subscription may amount to Two Dollars, annually, shall be considered a member of said Society. Twenty Dollars shall entitle a subscriber to membership for life.

11. This Constitution may be altered or amended by a vote of two-thirds of the attending members at any annual meeting of the Society.

12. The members attending shall always constitute a quorum for the transaction of business.

Officers for the Year 1821.

DUNCAN CAMERON, Esq.	<i>President.</i>
Josiah Collins, jun. Esq.	<i>Vice-Presidents.</i>
A. J. De Rosset, M. D.	
Paris J. Tillinghast,	<i>Managers.</i>
Rev. John Avery,	
Rev. Richard S. Mason,	<i>Managers.</i>
Rev. Gregory T. Bedell,	
JOHN HUSKE, <i>Treasurer.</i>	
Rev. GREGORY T. BEDELL, <i>Secretary.</i>	

Christ Church, Newbern, North-Carolina.

ON Thursday Morning, the 5th day of July, 1821, was laid the corner stone of the new Episcopal Church in this town.

At nine o'clock A. M. with the rector and congregation of the Episcopal Church, the ministers and congregations of other religious denominations assembled, by invitation, at the old Church, from whence, after service had been performed by the rector, the Rev. Richard S. Mason, there was a procession in the following order, to the site of the new building:—

Clergy,
Vestry of Christ Church,
Building Committee,
Architects and Master Masons,
Ladies,
Gentlemen.

The whole body having arrived at the ground, the Rev. Mr. Mason addressed a very appropriate prayer to the Throne of Divine Grace. He then proceeded to lay the stone and tablet: this ceremony being performed, he addressed the very numerous, re-

spective, and attentive audience who surrounded him, in a most able, eloquent, and impressive manner. He noticed the very laudable example exhibited by the other congregations in this town, in repairing, adorning, and erecting buildings devoted to the worship of the true God; they had not been deterred by times of difficulty and distress—by the smallness of their numbers, and the consequent paucity of their means—with an eye to the glory of their God, and with hearts devoted to his worship, they boldly and manfully “set their hands to the plough,” determined not to desist until their pious work was completed. He adverted to the former desolate condition of the Church in this place—much, too much, alas! neglected by some of her ministers; almost abandoned by her children; he described her as “mournful and solitary, sitting on the bare ground, where none came to comfort her; her tears were her food by day and by night; her sunken eye and wasted form told the anguish of her heart;” but yet a few remained steadfast and firm in the faith of their forefathers, delighting to worship where they had worshipped, and to kneel where they had knelt, piously and fondly thinking, that their departed spirits were uniting, with their children, in pouring forth orisons of prayer and thanksgiving, in the very words which had been addressed by the pious in all ages, to him who had promised to be with his Church until time should be no more. Those few, animated by a pure and holy spirit, rallied around their devoted altar, and incited their brethren to help in the glorious cause. Influenced by their example, and directed by the Spirit of God, the scattered sheep of the flock soon collected. The congregation had become too numerous for the building raised by the piety of their forefathers, and they determined to erect another temple, whose glory should emulate that of the first. On that spot, where rested in peace the ashes of their progenitors, they had now assembled to lay the corner stone of a building that would tell to future ages the piety and zeal which animated those of this generation.

Very imperfect—very short in description, is the above, of the remarks made by the Reverend Gentleman, who evinced a zeal and animation, as pious as laudable. His remarks were listened to with the utmost attention, and appeared to make suitable impression on the audience surrounding him.

The tablet was of silver, handsomely engraved by Mr. Machen, of this town, with the following inscription:—

“ This corner stone of Christ Church was laid on Thursday, July 5th, A. D. 1821, by the Rev. Richard S. Mason, Rector.

“ *Vestry.*—The Honourable John Stanly; M. C. Stephens, James G. Stanly, Moses Jarvis, John W. Guion, John P. Davis, John Merritt, Esqrs.

“ *Building Committee.*—The Honourable John R. Donnell; M. C. Stephens, John P. Davis, John F. Burgwin, Moses Jarvis, Esqrs.

“ *Architects.*—Martin Stevenson and Thomas S. Gooding.

“ *Master Masons.*—Bennet Flanner and Wallace Moore.”

“ *This is none other but the House of God, this is the Gate of Heaven.*”

GENESIS XXVIII. 17.

Ancient Egyptian Mummy.

In the journey to Dongolah, in company with the expedition under the direction of Ismael Bey, M. Frederick Caillaud halted some time at Thebes, where he made an interesting discovery. On the 17th of August, 1820, he found, in one of the subterraneans of Thebes, a Mummy coeval with the time of the Greeks. On the head of the embalmed personage is a gilt crown, in the form of a lotus. The body is wrapped up in bandelets, after the Egyptian manner. On the case or sarcophagus, which envelopes the Mummy, inscriptions are visible, some in Greek, and others in hieroglyphics. On the right side there appears, tied with fillets, a manuscript on papyrus, in the Greek language. The linen that covers the Mummy is overspread with Egyptian subjects and hieroglyphic signs. In the interior of the case, the signs of the Zodiac are represented.

THE Gazette of Pekin announces the death of the Emperor Kea-King, in the following terms:—“ On the 27th day of the 7th month, his Imperial Majesty set out to dwell with the Immortals.”

ON the day of the Coronation of George IV. Moses Samuel, Esq. of Bold-street, London, presented to the Library of the Athenaeum, a manuscript Pentateuch, or Sacred Law of the Jews. This singular curiosity is of very great value, and beautifully written on a roll of fine vellum, four inches wide, and upwards of forty-five feet long; it is attached at each end to an ivory roller, and the whole is enclosed in a splendid case of crimson velvet. An Ark was ordered to be prepared for its preservation under Mr. Samuel’s direction.

THE residence of Cowper, the poet, at Olney, in Buckinghamshire, has long been uninhabited, and is now in a state of considerable dilapidation.—Some of the neighbours, however, on the day of the Coronation, procured boughs and flowers from Cowper’s favourite walk, at Weston-under-Wood, and decorated the outside of the house with oak, laurel, and wreaths of flowers, to his memory.

Episcopal Acts.

BISHOP HOBART performed Divine Service in this village on Wednesday last. The Bishop administered the Communion, and 19 persons received the ordinance of Confirmation. After the other solemnities were closed, Phineas L. Whipple was ordained and admitted to the office of Deacon. In the evening, a Discourse was delivered by Mr. Whipple.—*Manlius Times.*

ON Wednesday, the 8th day of August, 1821, the Church of St. Mark, at the village of Mantua, was consecrated by the Right Rev. William White, D. D. Bishop of the diocese of Pennsylvania, assisted by several of the Clergy.

AT an Ordination held in St. Paul’s Church, in the village of Buffalo, on Wednesday, the 22d day of August, by

the Right Rev. Bishop Hobart, the Rev. Deodatus Babcock, Deacon, was admitted to the holy order of Priests. Morning Prayer was celebrated by the Rev. Mr. Huse, of Batavia, and the Rev. Mr. Barlow, of Canandaigua; and the Rev. Mr. Clark, of Geneva, also assisted in the services of the day.

THE annual Convention of the Protestant Episcopal Church in New-Jersey, held its sittings at St. Andrew's Church, Mount-Holly, on Wednesday and Thursday, the 22d and 23d of August last. On the latter of which days, the holy order of Deacons was conferred, by the Right Rev. Bishop Croes, on John Mortimer Ward, of Newark. The Rev. Mr. Cadle, of Salem, performed the Morning Service, and the Rev. Mr. Rudd, of Elizabeth-Town, preached on the occasion.

On the Sunday preceding, the apostolic rite of Confirmation was administered by the Bishop, in St. Michael's Church, at Trenton.

[THE following note was omitted to be sent to the Publishers in proper season for insertion in the Journal.]

On Tuesday, the 7th day of November, 1820, the Right Rev. Bishop Croes held an Ordination in St. John's Church, at Salem, New-Jersey, and admitted the Rev. Richard F. Cadle to the holy order of Priests. Morning Prayer was celebrated by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount-Holly, and a Sermon, adapted to the occasion, delivered by the Bishop.

On Wednesday, the 8th, the Rev. Mr. Cadle was instituted, by the Bishop, Rector of the above named Church. Morning Prayer, on the occasion, was performed by the Rev. Jacob M. Donglass, Minister of Trinity Church, Swedesborough; and an appropriate Sermon, by the Rev. Mr. Morehouse.

Obituary Notice.

Mr. JOSHUA JONES.

DIED, at his seat, on this island, on the 16th day of September, 1821, in the 65th year of his age, Mr. Joshua Jones, merchant, of this city.

His memory is justly revered by the community, of which he was a worthy, upright, and benevolent member. It is dear to the domestic circle, for the fidelity and affection with which he discharged the duties of its various connexions. It is gratefully cherished in the parish of Trinity Church, which, for many years, he served, with great faithfulness, in the capacity of vestryman. The pious Christian delights to honour it, for the evidence it affords of exemplary fidelity in the duties of the Christian life, and of diligence in walking in all the commandments and ordinances of the Lord. It, therefore, encourages that holy hope which speaks consolation to the bereaved, and dictates cheerful resignation to that divine will, which, though afflictive to those who feel his loss, secured to him, we cannot doubt, through the Saviour in whom he manifested a true and living faith, the exchange of earth for heaven—of the services of the temple made with hands, in which his soul delighted, for those of the celestial sanctuary—of the walk of faith and labour of love, for the rest that remains for the people of God.

"I am the root and the offspring of David, the Bright and Morning Star."—Rev. xxii.

Benighted on the troubled main,
While stormy terrors clothe the sky,
The trembling voy'ger strives in vain,
And nought but dark despair is nigh.
When, lo ! a gem of peerless light,
With radiant splendour shines afar,
And through the clouds of darkest night,
Appears the *Bright and Morning Star*,
With joy he greets the cheering ray,
That beams on ocean's weary breast,
Precursor of a smiling day,
It lulls his fears to peaceful rest—
No more in peril doth he roam,
For night and danger now are far;
With steady helm he enters home,
His guide the *Bright and Morning Star*.
Thus when affliction's billows roll,
And waves of sorrow and of sin
Beset the fearful weeping soul,
And all is dark and drear within;
'Tis Jesus whispering strains of peace,
Drives every doubt and fear afar—
He bids the raging tempest cease,
And shines the *Bright and Morning Star*.
ORLANDO.